

LIVING
WATERS
BY
CHARLES
BRODIE
PATTERSON

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LIVING WATERS

OR

Rivers to the Ocean

BY

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INTRODUCTION

The Universe is a great whole composed of an infinity of parts.

The Universe responds to Eternal Law and Order. It acts on the whole, it acts on the part. When every part is in right relation to the whole, it is in accord with Universal Law, and perfect harmony ensues. Man is a part of the Universe and is therefore as amenable to law as any other part of the Universe. Knowledge and conformity to Universal Law are necessary on the part of man in all true adjustment to Life and its laws. True adjustment constitutes the keynote to harmony. Adjustment is a mental act—it is a state of consciousness. When man's consciousness is attuned to the inner life, he becomes fully adjusted to the outer life—to humanity, to environment.

Desire and will are two of the greatest factors in life. When we desire to know in order that we may do—then “will,” not merely personal will, but Universal Will, brings the full force of life to bear upon whatever we are doing and we express ourselves in perfect work. Desire and will relate us to, and bring to us, everything necessary to the fulness of life. But with all desire there should be definite purpose and end. Well-defined plan is necessary to all true action. Know what you want to do—then do it. The purposeless man is like a ship without chart or compass. Put purpose into every action of life, use desire and will, and the life will become a strong, self-reliant, courageous one; a life that will be of untold good to the world; one that will make for perfect self-control; from which will flow health, happiness, and success, as easily and as naturally as water flows from a living spring.

The object of this book is to suggest to the minds of its readers, ways and means where-

by a knowledge of the laws of life may to a degree be imparted, so that the one seeking to know may find later or fuller knowledge and realization in his own life.

In the struggle of life, the tendency is to make everything hard and complex. In this book the author seeks to show that there are simple and direct ways for attaining every desire, end or purpose in life; that it is easier to be well and happy than the reverse. For example: a person may tell an untruth, thinking it to be the easiest way to avoid trouble. He finds, however, that he has to keep on telling untruths in order to cover the original one. It is always easier to do right than it is to do wrong. It is always easier to co-operate with Eternal Law than to go in opposition to it.

I have described this book as "Rivers to the Ocean." Solomon has said that all the rivers run into the sea, yet the sea is not full, and from whence the rivers came, thither they return again. Each soul that cometh into the world has written into it the image

and likeness of God. All souls come out of the Invisible, and are exprest in form—all souls eventually return to the Invisible, when all that has been written within has become fully manifested without.

The New Way—the only way—for this perfect manifestation is to realize “Oneness” with the source of all life and intelligence; becoming at one with God and man; drawing from the Divine Source that perfect love which is to cast out every fear—that perfect love which is to have its perfect expression in full and complete service to humanity. This, eventually must constitute the real, the universal, the undying religion of life. The Kingdom of God, the Kingdom of Love and of Power, is within. The Kingdom of man, where that Love and Power are to be exprest, lies all around and about us. We are sons and daughters of God to create a new earth, one that will in every way be a true expression of the heaven within. Strong hearts, strong minds, strong bodies are necessary to the accomplishment of this end. We

are workers with God, therefore we must be God-like. We must be unfolded to the Christ-consciousness. This consciousness knows that sin and death are in no sense a part of life. We can, if we will, gain the victory over disease and pain, sin and death, through knowledge of, and conformity to, the Law of the Spirit of Life. But only in the measure that we realize the truth of this can it be said: "To him who overcometh, he shall be my Son, and I shall be his God."

PART ONE

LIVING WATERS

Chapter I

THE WELL OF KNOWLEDGE

THE WELL OF KNOWLEDGE

ALL knowledge is potential in the soul of man. Knowledge is not acquired, but developed. Mental evolution is as certain as evolution of the body. No matter what we may have believed in the past concerning the acquisition of knowledge, past beliefs must make way before new facts.

All knowledge and understanding come from within, and not from without. Superficially viewed, it would seem as tho the reverse of this were true—that man gathered his facts concerning life and its environment from the physical world without, and afterwards stored them in the mind within. Both mind and nature disprove this, for we are coming to see that in all of life's kingdom each thing and each person has an inner center, and it is from this center out that

all work is continually being done. Involution is as real as evolution. Involved in all things and in all people is the plan of what the thing or person must become, and through the unfolding or the evolutionary process the plan is worked out and takes form in the physical world. This being the case, it follows that old ways and means are no longer sufficient to meet the desired needs and requirements of the present-day life. Gradually the masses of mankind have come to a place in their development where they are beginning to think for themselves. As long as they have been satisfied to be guided by the authority of the few who were more developed than themselves, little progress in the race as a whole has been recorded.

Now everything is changing. The musty traditions of the past are no longer believed in and accepted in the spirit of reverential awe. Even materialistic science is a by-gone thing, and a new science is being gradually evolved that is not limited by the avenues of sense. Fifty years ago Comte and his

contemporaries declared that there were only five avenues of knowledge—man's five senses—that these really marked the boundary of all scientific research. The scientists of to-day who would take that position would be laughed to scorn.

Lodge, Crookes, Flammarion, and other equally well-known scientific men are making a new departure by reaching out beyond the bounds of matter and sense, and the results are revelations of new truths that far out-distance even the dreams of the scientist of fifty years ago. It is not visible matter that enthrals or holds the scientists of to-day, but unseen energy and motion. I believe it was Professor Dolbear of Tufts's College who said: "Matter in its last analysis, or as far back as the human mind at present is able to trace it, becomes modes of magnetism and of electricity. Matter, we might say, is crystallized energy or restricted motion."

A crucial period has been reached. One after another the old landmarks are disappearing. Everything seems to be in a state

of transition. A partial truth to-day makes way for the greater truth of the morrow.

There is no one department in the life of man where he can feel any degree of permanency. Trying as this is in some respect, it nevertheless points to a new order of life. Yes, before there was any knowledge of the law of evolution, evolution was taking place in the world, but its action on the life of man was slow in comparison to what it is to-day.

Evolution is not a blind force, but an intelligent action. Mind is as universal as matter and wherever one is, there the other is also. Man is becoming conscious that he can co-operate with the law of evolution, and that the development that might have required many years in the past, can take place within a year or even a month at the present time. He can become what he wills to become.

People have said in the past that there was no royal road to learning. That was one of the many mistakes by which man surrounded himself, but it will not hold good much longer, because there *is* a royal road to

knowledge and in the future many will take that road, but in order to find it, the individual must seek it in his own life.

It was no idle dream of the great Nazarene when He declared that the Kingdom of God was within and that when that Kingdom was sought and found, all other things necessary to living would be added. This inner Kingdom then is not only the source of life, but also the source of knowledge.

To some degree throughout all time man has been drawing from this source, but he was all unconscious of what was taking place. He has supposed that all knowledge came from without, while just the reverse of this is true. But the question is raised—for what purpose or object were all the studies in which he was engaged? Everything has its use. There is nothing without purpose or meaning. No, everything that has occurred in the past, or is at present occurring, is fraught with meaning. All man's different studies have been so many stepping-stones leading up to a greater knowledge of life.

All study served its purpose in calling out latent knowledge and understanding. Mind viewed things in the outer world, and then with its inner consciousness discovered new meanings and unfolded itself to higher knowledge.

Man epitomizes in himself all nature. Of a truth it may be said that all he knows concerning nature is the result of his having lived it all. The whole visible world is a great picture of his own thoughts and feelings. But there is a thousandfold more hidden away in his spiritual consciousness that has not yet been disclosed or exprest in mind or in nature. With his own development will come a greater, a more complete, expression of nature.

Man is building a Kingdom of God on earth. He has made this world what it is, and his world is still in the process of creation. How then can man hope to acquire knowledge or understanding from that which is less than himself in the scale of creation?

As man contemplates the myriad expressions in the visible world, his mind becomes filled with new wonders and possibilities, and in time these wonders and possibilities become materialized in form, and thus his world is an ever-growing one.

Let me reiterate—the study of everything in the external world serves to call into being still greater things in man's invisible world of thought and feeling. In the world of invention, the more simple machine gives way to the more complex machine.

Previous to the knowledge of the law of evolution we had many sciences and each seemed to be separate and distinct from all the others. But with the knowledge of evolutionary law, it became plain that all these sciences were co-related, that all were different expressions of the one law, so we are coming to see that this applies just as much to mental development as to physical expression, that one law acts on the whole.

We come now to the vital part of the whole question—How are we to find a royal

way to knowledge, or rather should I say, wisdom, knowledge being only an accumulation of facts while wisdom is not only an accumulation, but also a use of all the facts of which we are in possession.

Through meditation man must become conscious of the reality of his spiritual nature. Meditation is that condition wherein everything that is objective is shut out of one's conscious mind, and a subjective condition is established. The objective mind was filled with thought pictures of external things, but in meditation that has given place to an entirely different order—one wherein the consciousness of feeling replaces all former states or conditions.

It is difficult to give any adequate explanation by which one may understand, through the spoken or written word, what meditation really is, because it is a spiritual consciousness and it can be discerned only through the spiritual. In other words, it must be experienced in order to be known and appreciated. It seems to be a blending of the individual

soul with the universal, wherein oneness becomes an established state of being.

A person who has a strong desire to become conscious of greater love, joy or peace, may think first of all what such qualities would mean if more fully exprest, and later, letting go of all thought, he would enter into this inner consciousness without any particular effort on his part, save the relaxing of the body and the stilling of the mind. In this condition he would become filled, not only with power, but later his mentality would become thoroughly renewed.

First of all, let us remember that hour by hour, day by day, through thought and reason we weave in mind, plans of life which later on take form in the world. The ideal or plan is more real and lasting than its expression. Everything in the great outer universe existed first as a plan before ever it was exprest in form. "Let there be light" is the mandate, and there is light—response. "Let there be" is the conception of an ideal, and the answer is always in expression or

form. Man works as God works, the plan is first—the expression last. From whence, and how do we get our plans? If nature is only the mirror of what man has thought and felt—of what man has been and done, and if we depend upon nature for our inspiration, all our work becomes a series of vain repetitions. The stream cannot rise higher than its source; stagnation will follow monotony, and life lose its meaning.

But because there is evolution going on in life, and because there is a plan to be worked out, so that man may become a god and consciously create and rule his world, man must of necessity turn to this inner plan in order to acquire greater mentality, greater knowledge, and because of such mentality and knowledge, carry on the creation of his world. The mind is renewed by the spirit within. Remember that man has two states of consciousness: one is a knowledge of outer form, consciousness of the world and of the things of the world; the other is consciousness of the unseen; consciousness of causes,

a gradual but increasing consciousness of latent or potential power.

Every outer thing has its rise in the invisible, every outer form is the expression of an invisible ideal. There is an infinite ocean of ideals waiting appropriation by the mind of man. But in order to draw water from this ocean in a conscious way, one first of all must become conscious of its existence, and later, through desire and intense yearning, be able to enter into and bathe the whole man in the living waters, drawing from them absolutely everything that is needful for man, even to the bringing of the Kingdom of God on earth.

There is a necessary preparation leading up to a knowledge of the eternal verities of life. The one who desires with heart and mind, the one who earnestly seeks the truth for truth's sake; the one who stills all the avenues of sense, who commands the wind and the waves to be still; who is able to shut out the outer hearing, shall enter into the cosmic—the divine consciousness of life. If his

desire is to become related to the infinite harmonies, in order to write music that will thrill the minds and souls of listeners, then let him know that he can consciously become related to harmony and music such as he has never heard before with the physical ear. If he desires to paint for the world living pictures that will stir the hearts and minds of people, let him know that, through keeping his eye single, his whole body will become filled with light, that a world of harmony in color will open to his vision which, to a degree, he will be able to transfer to his canvas in a newer and more vital way than he has ever done before. What I have said concerning composers and painters is equally true in any other phase or department of life. The writer, the speaker, the inventor—all may have their minds renewed through a conscious drawing of ideals that are ever waiting the discovery of the pioneer who earnestly and courageously enters into the invisible world of ideals.

The musical heritage of the nations, the

most beautiful pictures, the glorious monuments of architecture scattered over the world—what are they but the expressions of the ideals of great souls who lived and worked for the service of humanity? That most wondrous of all buildings—the pearl of India—the Taj-Mahal, what else is it but an out-pouring from the heart of love, a visible expression from the invisible world of love, a divine ideal made manifest on earth?

Every ideal found in the invisible, if the possessor be true to his inner wisdom, through effort of mind and body should take form and become a thing of strength or beauty in man's outer world. It is not enough to dream. True, the dreaming comes first, then the action; the plan, and then the expression, and only as a man lives true to the ideals that he receives from the invisible world, will he become a truly representative man—for to represent is to give outer form to the inner vision. The vision is always received in a state of mental and physical inaction, and is always exprest in a

state of mental and physical action. It is through its expression, however, that the mind becomes prepared to receive new visions. The more one is able to express, the more he will have to express. No one need hope to be constantly receiving new ideals when there is no true expression of the ideals already received.

Again, we must take as much pleasure in giving expression to our ideals as we have taken in receiving them. Everything comes into life to be used; any neglect in the use of the ideal is going to deprive the one who is in possession of it, of the real satisfaction which comes from all creative work. Some people are able to accomplish only a little at a time, but they keep steadily at work and in the end they accomplish a great deal. Other people may be able to do things in a much more rapid way and yet accomplish not nearly as much in the long run. It is the persistent, persevering work that counts in the end, making life better worth living.

Sometimes when the ideal is first perceived,

it comes to the mind more in the nature of an outline, and it is necessary to keep the mind to a degree centered upon it, until at last it becomes clear and concise, clearly pictured or imaged in the mind. When this takes place, the outer action should never be delayed, for it is easier to give form to a living ideal at once than at a later period, when some of the impelling force of the spirit of the newly perceived ideal is lost.

Occasionally it is better to wait until a perfect vision comes, and yet it is true that, often in the effort to work out an imperfect or a partial idea, the revelation keeps pace with the work. Do not get lost in the details of your work; always know that there is a central motive to every ideal, and that this central motive is more important than all else. Go right to the heart of things, and then work from the center out, and you will find that the detail will work itself out in a thoroughly orderly way. Never lose sight of the central idea—make everything else subordinate to it.

People often become so lost in the details of what they are doing that they never reach the central idea. In conversation, in writing and in almost everything in life, this occurs. We must be able to recognize relative values and distinguish between that which is important and that which is unimportant, otherwise much valuable time is lost.

In the old way of acquiring knowledge one sought to commit to memory dates concerning events and other superfluous detail and so burdened the mind with much useless rubbish, making it more difficult to retain that which it was really valuable to know. People often listen to lectures and make a mental effort to remember the words of the lecturer, when what they really require are the principal ideas contained in the lecture. Let the useless words go, and when one comes to express the ideas he has acquired he will do it with words of his own selection, and it will be much more expressive than if ideas and words were a mere copy from some other mind.

In order to live life as it should be lived, in order to give full and free expression to the life that is within, one must learn to overcome false self-consciousness; must learn to give full and free expression to his own thoughts and ideas, for only through doing this do growth and development take place in life. One should avoid, too, everything that tends to getting into the rut of fixed habits; there should be an eternal newness of life, an ever-increasing feeling after the good and the beautiful, an ever-renewing of the mind through a constant effort to live and express one's ideals in a buoyant, optimistic way, in a courageous, happy, persevering way. One should know that he can do what with heart and mind he desires to do; that obstacles arise only in order to be met and be overcome; that through overcoming one grows strong. It is always because of the energy expended in doing things in the best possible way that new light is thrown on life's pathway, that new ideals illumine the mind. The promise is to him

"who doeth the will; he shall know of the doctrine."

Every problem that confronts anyone in life is to be worked out as truly and as accurately as a problem in mathematics, and to whom the problem comes, to such a one comes also the working of it out; he cannot delegate it to someone else and have it worked out by proxy. From first to last, life is a process of knowing and doing; when one knows, then there is no excuse for his not doing. Knowledge must be always followed by action, and only in this way can one hope to become wise. Seek wisdom, desire understanding, but seek and desire in order to make use of what you acquire. With each talent that one may be in possession of, used to its full, there will come a new talent, still greater development. Remember that the whole end and object of life is to give outer expression to all that you are in soul or mind; to give true expression in outer form to the image and likeness of God that was written into the soul from the beginning.

Chapter II

SPRINGS OF HAPPINESS

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THE pursuit of happiness is universal, no matter what the circumstances or environment. Old and young, more especially might I say the latter, are engaged in the pursuit of something that seems more illusive than a dream. For ages this has been so, and for ages it will continue; the search will go on until at last what man has longed for will be attained.

There seems to be no royal road to happiness, yet it is possible that man has overlooked the one way which could have brought into his life the thing so greatly to be desired. Before taking up this one way, let us consider some of the ways already pursued that have failed to bring about the desired end.

For example, a man sought happiness

through an effort to satisfy his senses. The things he ate and drank, the things which appealed to his eye and ear,—all these he took pleasure in. But later the pleasure was followed by pain, because the two are inseparable, and he wearied of what brought no permanent, no lasting gain.

Then came to the man a desire to accumulate things, that through their possession he might be happy. Day by day, year by year, the quest went on, until he was rich in many goods. But these possessions brought mental worry, and his responsibilities increased. He felt his life burdensome, and the happiness he had hoped to gain was denied him.

"After all," he said, "power is the one thing necessary. I shall acquire power over men, for this must be the way to happiness."

So he brought other men into subjection to his own will and pleasure, and gloried in his new-found power. But while he was able to command men's minds and bodies, their hearts did not respond, and the pleasure turned to bitterness.

Then the desire for happiness came again in the form of love of knowledge. "I will know all that it is possible to know. I have proven that happiness does not consist in gratifying my appetites; that it does not come with accumulation, or with power over men." So the man sought knowledge, and in the fulness of time his mind became stored with many facts. They weighted him down like great burdens, and he seemed further from happiness than before.

Then he said, "I have sought long and earnestly after happiness according to all the ways of the world, and I have failed. Every new endeavor I have made looked as if its successful attainment would bring me what I sought. Now I know that there is no such state as happiness. I have gratified my desires for food, drink, and clothing. I have acquired power over men, until they bow down before me. I have gained great knowledge; and yet, withal, I have not acquired happiness."

Then something which spoke within the

.

man said: "Thou fool! Knowest thou not that it is not what a man possesses that gives him happiness, but what he is able to give to his fellow-man?"

The man awakened as if from a dream, and began to give his goods to the poor. Unto men over whom he had power, he said: "I am like unto you, a servant of a great master; but ye are my servants no longer. Henceforth I serve you." Unto those who needed money he gave according to their needs. He gave out of his own fulness, and men rose up and called him just and righteous. Yet their hearts did not warm towards him, and he was a stranger among them.

Now the man in deep sorrow, walked as one desolate in a wilderness of doubt. The happiness he sought had once more eluded him. He said: "What must I do? I have parted with all my possessions. I have given of all my knowledge. Yet I have not attained my greatest desire, happiness."

Again the voice called to him. "Go thou into the homes of the people. Minister unto

them from out the love and devotion of thy heart. Freelythou hast received, freelygive."

And the man, sorrowing and alone, went out into the highways and byways, and having no material possessions, gave out of his heart; gave help, love, and sympathy to all whom he met; gave loving counsel, joyful greeting, because of the great love in his heart. A great peace stole over him. He went on his way rejoicing. The happiness which passeth understanding had entered into his soul. Through the giving of one's self comes all true receiving.

If we seek to get as much as we can, and to give as little as possible in return, our relationship will not be a happy and harmonious one, and while we may acquire vast material possessions, they are not ours by right; neither can they bring us happiness; because the love is absent that should come to us with everything we get from others, and love is the one thing most essential to happiness, whether for ourselves or for others.

Let me explain still further. When a

man is helping some one to help himself, or trying to give happiness to others, his own true inner thoughts and feelings are awake, and through them he comes in contact with all life in a harmonious way, calling out from others that which he is giving to them. We are so closely related to the rest of mankind that every feeling, thought, or deed has not only its direct influence on the receiver, but it in turn reacts on the one who feels, thinks, or acts. The way we are adjusted to one another will bring either harmony or discord. We ourselves are determining factors in this matter. We can decide as we will.

Whatever is done to another in the spirit of loving kindness will not only serve to strengthen and uplift the receiver, but will be an untold benefit to the giver, helping to establish loving-kindness as a habit. We should give love spontaneously to the world, not with the thought of return, but just from the joy of giving out of our hearts.

External things are only symbols. A symbol may express mind and heart, or it may

become a dead thing, and lack expression. If we have given an equivalent for our possessions, have struck a perfect balance in giving and receiving, then we shall experience the true joy of possessing. We shall then count possessions only as a means of dealing out loving justice, as a means of lifting up humanity in proportion as we ourselves are lifted up.

The just man is just to himself as he is just to others. The kind man is kind to himself, mindful of the lives of others as he is mindful of his own life,—not for selfish ends and purposes, but because he is an integral part of the whole. If he is aiming at the perfection of the whole he must first aim at his own perfection.

Righteous giving is the foundation of all true and lasting happiness. It is the seed that, if planted, will bring forth fruit after its kind. What is righteous giving? It is the recognition in the giver of the true needs of human beings. The giving that pauperizes (it may pauperize mentally as well as

materially) is wrong. Giving should be tempered by good sense, a keen insight, and a sympathetic understanding into the real wants of those in need. Never leave the recipient weaker for the gift. Be sure that he is strengthened and made more self-reliant and independent than before. We must give so that the recipient is more capable of helping himself. Never let anyone be a prop. We shall never strengthen an individual by doing for him that which he can do for himself. Let him strive and do his best; then the helping hand can be of sterling worth. We grow only by our own efforts. We become weaklings if our will is not tested by good, stiff, up-hill climbing. We must work for what we get, or we shall never attain the perfect balance. Let us be more careful in giving and receiving. Let us understand that he is best serving God who wisely helps another; that all true, loving service to humanity is man's true worship of God.

We need never expect happiness if we try to get it at another's expense. All happi-

ness must enrich both giver and receiver. No one can ever become poorer by righteous giving. Let each one give freely whatever he has to give; let him put his heart and life into it, realizing that the part must contribute to the betterment of the whole, which in turn will enrich the part.

A man who labors in the field to reap a harvest for the benefit of the world gets his part of the whole by the natural laws of justice. So the individual who works for the larger good, the good of humanity, will find humanity working for his good. Everyone in life who adds to the world's store of happiness adds to his own. In the grand economy of life nothing is lost. Every kind thought or deed, every loving impulse, every pleasant look, will contribute to a brighter and happier world.

We are all engaged in world building. One of the greatest things in life is to bring the Kingdom of God a little closer to us, and thus to the world, that is, to take our God-given powers and possibilities, and use them

in such a way as to make the world a better place to live in. Often we feel that we can leave the work to others; that we really have no part in the accomplishment of great ends. We leave it to society and to government to do the work. Meanwhile we forget that we are a part of society, part of the government, part of the great scheme for the betterment of humanity. If all the parts do not unite in good, how can we expect a whole made up of imperfect units to be perfect? Every one of us is personally responsible for wrong laws that are being enforced, and for every flaw in any part of the machinery of the great world. It would be absurd to try to influence the whole, but we can all contribute to the betterment of the part in which we are working; and that part will surely make itself felt by the whole. It will multiply by contact with many more parts, until at last the Kingdom of God, the perfect whole, shines forth.

In the quest for happiness there is much in life that is overlooked. We are so anx-

ious to realize, to grasp what we are seeking, that, all unthinking, we reject many things that would tend to make us happier. Through our anxiety we attract to ourselves much that is undesirable, and which later occasions mental unrest.

We perceive something in the possession of another from which he apparently derives satisfaction, and we are apt to think that such a possession would bring to us the same satisfaction. When we possess it we find that we get little if any good from it. If a man could only understand that a thing to be helpful must be necessary, or must fill some real need, he would not set himself to the gaining of possessions, which are only an incumbrance and bring no permanent good. Happiness does not mean, or consist in, an accumulation of material riches. It may exist with riches, but only when they are being used to accomplish some great good or benefit to others. If a man is utterly selfish, he is far better off if he is not in the possession of riches; because it is not pos-

sible for him in such a mental condition to use them for any real good. Therefore they mean to him only added responsibility, responsibility that he really is unable to assume, because he is lacking in knowledge of the uses to which he could put his wealth. Wealth like knowledge is intended for use.

For everything we receive in this life we must render an account. We are living in a world where each cause produces an effect. If we have heavy burdens to carry, it is because we have been largely instrumental in creating those burdens for ourselves. It is true that we may not have known what we were doing. The burdens may be the result of little thoughts and deeds which we went on thinking and doing, without being aware what would be their outcome. While we failed to know that these things in the end were going to prove detrimental to our well-being, we were less responsible than we would have been if we had been conscious of their action. But if the time comes when we become aware of the effects resulting

from such thoughts and actions, then we are held to strict account.

To whom much is given, of him much is required. I am inclined to believe that quite as much unhappiness comes through the little things which we overlook in this life, as through the great ones. Happiness is harmonious adjustment to life and its requirements, and this adjustment is by no means hastened by any outer process. No one can make this adjustment for us; each individual must make his own. When one is in harmony with his environment, and in kindly, helpful relation to others, he is more truly adjusted to life than he could possibly be through material possessions.

Health is necessary to happiness, and whatever makes for greater health is a preparing of the way that leads to happiness. But perfect health means right adjustment of mind, not only to the outer life, but also to the inner. So we see that all true effort towards a full and complete expression not only leads to health, but to happiness as

well. The inner life is constantly seeking outward expression, and when such expression is fashioned after a true ideal, then the mind has a sense of happiness in what it has accomplished.

If one is doing creative work, where mind and heart work in unison, from it there comes a sense of satisfaction that perhaps one can never realize in any other department of life. Whenever we concentrate the mind to express outwardly a conception that has been formed within, we are cultivating a habit of concentration which will later make it easier for us to do greater things consciously. Again, if we put our heart and soul into the things which we do, we enter into the real joy of creative work, for true self-expression is always a step towards happiness. Through such rightly directed action we not only rejoice in our work, but we lay the foundation for future work that will be of untold benefit.

No one need ever expect to be happy in a state of idleness. The use of these God-

given forces becomes imperative to one who would live a truly self-controlled happy life. It is not possible to be strong and whole, and still be idle. Nature requires of us that we should use every faculty of mind, and every organ of the body in order to keep mind and body well. The life that is in action is always to some degree expressing; and even if it is not a perfect expression, it is better than no expression at all. "Whatsoever thy hand findeth to do, do it with all thy might,"—not in a strained, tense way, but in a joyous, expectant way. Whatever is thus produced fills the mind with a sense of satisfaction. All true mental action and expression leave their impress on the subjective mind, so that we not only derive benefit at the time we are engaged in our work, but we have got something that will remain with us throughout time.

No matter what one's work may be in life, let him put into it his best thought; let him feel in doing it that the world is richer because of such work; let him rejoice in the

labor of his own hands; and his work will no longer be a burden that makes mind and body weary, but one in which he will find happiness. Happiness is always the result of thought and feeling in action, and because this is so, the one who, with his heart and mind accomplishes the most in this world, enters into the greatest degree of happiness, enjoys life, and is an actual benefactor to the world in which he lives.

Besides, the development of character that is to make still greater happiness is continually being evolved. Some of us consciously evolve character, but the great majority of us are unconscious of such evolution. Our minds are so absorbed in external actions that we have little thought that something of far greater importance is going on in our lives than that which we are at the moment doing.

When man once appreciates that all conscious, true thought and action not only give him present satisfaction, but live on in his life as riches acquired that will not be lost,

he will be more careful about his conscious thinking and acting. We must never forget that, while adjustment to the outer life is necessary, adjustment by the conscious to the subjective mind is also necessary; that the conscious mind is continually making plans which it is anxious to see expressed; that the subconscious mind is the store-house for all such plans; that we are constantly drawing from that store-house. All harmony, then, of conscious thinking later becomes the harmony of the subconscious mind; so if one wishes to be in harmony with himself he must consciously think only those thoughts that make for harmony in his own world while he is thinking them. Thus everyone should see the necessity for right thinking, in order to avoid having the discordant thought-pictures return to produce conscious discord of mind.

Another step toward happiness is appreciation of the beautiful. There are many degrees in the development of the love of beauty; but no matter how small that love

may be in the individual, each degree is a forerunner preparing the mind for higher appreciation of beauty. The love of beauty in any mind should serve to make it more harmonious. Some people associate with this love things which really bear no relation to it. It is not necessary for the mind to have a knowledge of that which contradicts beauty in order fully to appreciate it. But some people may say contrast is needed. We get enough of contrast without seeking for it or dwelling upon it. A true lover of the beautiful never wastes his time in looking for and pointing out flaws. When you see anyone pointing out flaws in other people or in other people's work, you may rest assured that that individual is not getting as much happiness as he would get if he were trying to find and point out that which would show off the other's work to better advantage. If one loves beauty for beauty's sake, he does not go in quest of that which contradicts it; he seeks to find out the beauty that he knows dwells within everything. He

will recognize different degrees in the unfolding of the beautiful. He will relate himself to the universal beauty through the harmony of his own thought and feeling, and he will become filled with a greater sense of happiness than would have been possible if he had not established such relationship. Furthermore, when we begin to understand any thing, any state, or any person, and grow to appreciate it, we may be said to be coming into a spirit of oneness with it; appreciation leads to love, which is the very heart and soul of happiness.

It is not enough to possess happiness within, but give no expression of it without. We must make our happiness contagious. We must make the world happier because we are happy. Whatever we share with others, we enjoy better ourselves. The joyous, happy mind, is a health-giving mind, one that does good to everybody with whom it comes in contact. Joy and happiness give renewed vibration to the mind and body, making every atom in the physical organism vibrate

in harmony with heart and mind. We generate poisonous substances in the body when the mind becomes filled with pessimistic thoughts, and allows itself to become influenced by unreal passions. But every true impulse of being, and every kindly, joyous thought makes for health of mind and strength of body. Only as we make our lives positive; only as we recognize the eternal force of joy, love, hope, faith, and work to the utmost to give them free expression, do we become supremely happy.

• Happiness is potential in every life. Some people think that the development of character is the chief end of existence, and that in the effort to express it, happiness should be overlooked. But this is not the right mental attitude. If one is developing character in a lawful, orderly way, there must be happiness; and if it is absent, then character is not being evolved in true harmony with the law of evolution. When the mind is harmoniously adjusted to both the outer and the inner life, then character is being

evolved in a lawful way, and mental peace and happiness will be the result.

We do not lay enough stress upon the necessity for joy and gladness in our work. We say that life is a serious matter, and because it is, we think it necessary to go round with long faces and minds filled with gloom, believing that this despondent manner is the best way in which to meet the problems of life. An examination of nature's methods should teach us that the joyous way is the better way; that instead of anticipating the future in a discordant or a disagreeable way, we should be looking joyously forward to all that life may contain for us; and because of this attitude of mind we shall become related to people who are thinking and feeling as we are, and we shall add to their joy and gladness in bringing about a greater overflowing of our own. Furthermore, we shall have the assurance within ourselves that we are making life easier for others. Each individual is so closely related to the rest of humanity that his every thought and feel-

ing must of necessity act upon the lives of others. It is not possible for two people to come in contact, for even a brief period of time, without each being influenced by the other's thought.

Because this is true, we should always try to influence other minds in a way that will prove beneficial to them. No individual thinks or feels or lives for himself alone. His heart and mind are feeling and thinking for others just as much as for himself. His life stirs into activity kindred thoughts and feelings in other minds. His feelings touch the same kind and quality of feeling in another, causing that other to respond in perfect unison with himself.

Real happiness in life comes to the one who is consciously or unconsciously making others happy. We can make life what we will to make it. We can make it strong and whole. We can make it joyous and happy. We can make it express all that God intended it should express. But no matter what the expression is, it is born of an inner

desire, and will become outward only through our own efforts to express that desire. The thoughts and feelings of others may come to reinforce our own, but they will all prove ineffective if we ourselves refuse to will to be, and will to do. We can work out a perfect salvation of mind and body—one wherein the body is expressing perfect health; one wherein the mind is overflowing with happiness; but it must all be brought about through knowing and doing, through desire and action. Our lives have been committed into our own hands. The life we are now living is the life we have made for ourselves. No other person has made it for us. No other person can make it for us. It is an expression of what we have felt and thought. If we are in any way dissatisfied with that expression, we have it within ourselves to overcome the mistake—we can re-adjust, or re-create, and through our own conscious thought-picturing, and efforts to express what we have pictured in the mind, we can change the results.

All things are ours when we choose to make them ours; but such choice implies mental action, and mental action implies physical effort. When heart and mind and body work together in perfect unison, then we shall be what we will to be. Such action implies that the individual life has become consciously related to the universal life, and that all things have become subject to life. When individual will, and Universal Will are at one, then there is nothing so great that it cannot be accomplished. Omnipotent Power is working to express what it wills to express. If this power be in you, and with you, what can be against you? The time is at hand when people must abandon the old ways of thinking and adopt new ways. In the new way, man becomes a conscious worker with God to establish a better order of things upon earth; becomes conscious of this power of God within him seeking full and free expression; conscious that all such expression leads to the establishment of the Kingdom of God upon earth.

Chapter III

CURRENTS OF SELF-CONTROL

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It is a fairly common belief that a good education acquired in a school, academy or college, should be sufficient in itself to fit one for the more serious part of life—that life in which one has to meet the world as it is, and, we might say, battle for mental and physical existence. Study in the school or college has been largely abstract, but life, when met, offers concrete problems and, for a time at least, one finds it difficult to adjust his viewpoint to the new conditions. Studies have filled the mind with numberless theories, but one is unable to give them practical expression. In dealing with life in the concrete, daily and perhaps hourly questions present themselves for which one's studies offer no precedent.

It is true that one has been educated in

knowledge concerning many things desirable to know, but the things most necessary to wellbeing have been largely neglected. The student has studied experimental psychology, but knows practically nothing of the psychology of his own life. He may be able to talk scientifically on the will, the imaging faculty of the mind, the conscious and sub-conscious mind, but when he comes to make personal applications, usually he will be found as deficient as one who has never studied psychology.

The academic mind generally works in a groove, and finds it hard to get away from beaten paths. Consequently instructors of the young fill the minds of their pupils with theoretical rather than practical knowledge. When young men and women are graduated from institutions of learning, and launched upon the sea of life, they seemingly have a comprehensive chart that should enable them to meet every difficulty. In reality, such is not the case. Training for life as it has to be lived by the boy or girl has been sadly

neglected. All education should have for its aim the development of character. It is not enough to fill the mind with Latin or Greek, with mathematics or chemistry, and ignore the moral side of life.

Said Woodrow Wilson, Ex-President of Princeton University, in a recent lecture:

"The courses of studies in the lower schools have ceased to be courses at all, and have degenerated into a mixed mass of subjects meant to serve every interest and every utility of modern life. The College has been given the same patternless variety of make-up and purpose.

"It is not athletics which are to blame. Athletics are, of course, overdone, and their purpose and spirit are undoubtedly too often perverted. But that is a small part of the matter. The college generally supplies the student only with a room, if it supplies him with that. He is left to organize his own life as he chooses.

"What the college needs is what the nation also needs: to have a synthesis made of

its variety; to have its variety made unity; its rival and inconsistent interests brought into a real and working community of interests. The college spirit has gone to pieces, but its pieces are there to be assembled, if the right way be found to assemble them. The problem is to find the right way.

"The compulsion to find it is obvious and imperative. The nation needs trained and disciplined men; men who know and who can think; men who can perceive and interpret, whose minds are accustomed to difficult tasks, whose faculties are instruments of precision and whose judgments are steadied by knowledge.

"Such men the nation is not getting from the present college life, and cannot get until that life is organized in a different spirit and for a different purpose."

The school and college of the future will instruct its pupils in the daily requirements of life. Parents should do everything possible to enlighten the minds of their children as to these requirements, but the par-

ents should be re-inforced by teachers in the public schools, and professors in the colleges.

The "cramming" process resorted to in schools and colleges at the present time, is not only injurious to students, but re-acts on instructors themselves in a way that is far from beneficial.

College professors often say that many subjects of study are given more for the object of developing the mind, than for any definite view that there shall be practical use made of them in the future. To take such a position is absurd. There are many subjects that are now slighted, which would accomplish the same development of mind, and also be of use in their future bearing on practical living. I would not wish to take away a single study that later on might prove beneficial or helpful. But young men and women should leave our colleges with some practical and vital understanding of real importance of the life work that awaits them.

What is needed is a system of applied psy-

chology wherein the student shall learn, not only theories about the mind and its faculties, but to become able to make direct application of those theories in his own life. He should be taught not only concerning the relation of one faculty of mind to another, but also the relationship of the individual to all other minds. The imaging faculty, the development of which would be of the greatest importance, should be cultivated to its full capacity. This would tend toward original thinking in the mind of the student. The tendency of the present-day education is to make automata of boys and girls.

Students graduate from our colleges with practically little, if any, originality of thought. They are more helpless in the battle of life than many who have never had a college education. In the college of the future, they will come out with minds wide awake, alert, quick to get thought impressions, and just as quick to act upon them.

The world does not need machine-made men—mere automata, who simply register

what their instructors have taught them. The world needs wide-awake, self-reliant men, who both think and act for themselves. If we go into the professional ranks of to-day, we find men who move in a little orbit, and who think they have the knowledge of the universe—men who, in any other department of life would be called near-sighted, men who, with the very best intentions in the world are yet unable to see beyond their little sphere, and who are not ready to alter their preconceived ideas unless some one rated as a high, thoroughly orthodox authority gives something to the public in advance of what they have thought and believed. Then they will, perhaps, swallow the new contribution whole, and accept it as gospel truth.

Self-reliance carries us through many of the hard places in life. It assures us of victory at times when everything seems dark. Through it, we know we have gained our ends and purposes in the past, and because of this it gives us the assurance that we can

"win out," regardless of any, or of all, obstacles that may be in our way. It instils a spirit of independence that will not allow a man to become a parasite on his fellow-man. The self-reliant man is courageously working out his own salvation, and increasing in knowledge and power. This helps in time to a truly poised, or controlled condition of mind. Every step taken in control foreshadows another step. There is no place where we can stand, seeing and knowing that we have come to the end of our efforts. Change follows change. It is an unceasing going forward—ever knowing and ever becoming.

The academic mind is not leading the world to-day, altho there is no doubt but that it thinks it is doing so. Neither is the theological mind, because the world has grown tired of the husks of theology. Leaders of thought to-day, as always, are great minds who have risen above the beliefs and opinions of the past—men who think for themselves, regardless of any, or

all authority. Such men are to be found within and without the institutions, but they are not considered orthodox, or authoritative by their brethren. Every new discovery which they make is received with question by the people, who adhere to the thought and belief of the past. But the world in its evolution moves on regardless of the dead thought of our time. There are some who see the necessity of carrying each new discovery to its legitimate conclusion, and who are working with mind and heart for a larger and better world than the one in which they are living.

Self-control has to do with the whole man, soul, mind and body. The hidden powers and possibilities of the soul are as yet scarcely realized, and of their uses we know little or nothing. Man has never had a true appreciation of himself. He has always thought himself less than he really is, and this has, without doubt, done much to retard his development. It is impossible for any one outwardly to express more than he

feels and thinks himself to be. With a truer appreciation will come larger and fuller expression.

Before any one can live a truly controlled life, he must have a knowledge of its creative source, of his own possibilities and powers, and an understanding of his relation to his fellow-man. He requires this in order to effect adjustment both to inner and outer conditions of life. Man is related to the whole of life. He is one with the physical universe; he is one with the soul of all life. The inner law and its outer manifestation have direct action upon his life as on all life, and if he consciously knows and co-operates with their laws, he can effect a thoroughly harmonious adjustment both to inner life and to outer form. If man is to use his God-given attributes of soul and his faculties of mind it must be done with perception and understanding. Inner Life is the source of power. The life that is under control will consciously start from the source, and control and direct its movements from center

to circumference. This movement has been taking place ever since man came into being, but its action has not been a conscious one.

Nevertheless all that man expresses to-day is the result of this inner impulse upon mind and body. He is far more an expression of what he has felt than what he has thought. In every way the individual should seek to develop more of the soul side of his nature, or that part of him that feels, because through this effort will come the greatest development in life. But how to bring about this development? What is the best method of procedure? Always and at all times, use that knowledge which has already been acquired, for only through right use of our possessions do we gain new ones.

The one who wishes fully to control his life should begin at once to cultivate his soul attributes. Let him exercise faith, hope, love, joy, peace, good-will and he will find that his inner powers will grow and increase. His mind will become attuned to his soul, his thinking will grow more inspired, and he

will see with a mental clearness of vision what heretofore he has not known. His mind pictures will become more creative in character—clear concise, vital things.

This, too, will have the effect of strengthening the body, because whatever produces harmony of mind has its direct action upon the physical organism. In the controlled life it is not possible to exempt the body. The body is the instrument through which we work, and the skilful builder must have the best possible tools with which to do his finished work. One is always retarded, or hampered, by a weak or diseased body. It is therefore of the first importance that the body be thoroughly whole and strong for the best doing of one's work. There is a consciousness in all life that is not only creative, but recreative. Thus, if weakness exists in any part, it can be overcome, and strength and ease can be substituted for weakness and disease. It is a duty we owe, both to ourselves and others, to express perfect physical health or wholeness. Thus, we

see that the whole life, physical, mental and spiritual, becomes a directed, orderly and controlled movement.

When we try, as we often do, to reverse the order of living by shaping our thoughts and desires to conform to what seem to be the external world's requirements, we cease to be harmonious, we fail to give expression to the best and highest in us, and life loses much of its meaning. There is a relative value to everything, and if we lose sight of such values we make many mistakes which hinder and retard the evolution of life. When desire for health, happiness and success are all placed in the outer world, one must run the whole gamut of worldly desire and acquisition before any realizing sense of inner desire can animate the mind.

The beginning of conscious, directed control means the understanding of what man is in reality. First, that he is essentially a spiritual being, a living soul in possession of a mind and body. The body, however, is only the habitation of the soul and mind, an ex-

pression or creation of both. The creator must of necessity be greater than the thing he creates, therefore, the body should never be thought of as being of the greatest importance. Neither should it be neglected or ignored, as is the custom with some ascetics, who believe that through the mortification of the body or the destruction of man's sense nature, they are going to attain greater soul development. Man should live as a harmonious whole—one life expressing itself in different ways and degrees, but all of relative value. As long as man believes in the duality of his nature, that one part of him is good and another evil, he must go on contending and battling with the evil—overcoming and being overcome.

When the realization of oneness and unity comes, when we know that all life is one; that there may be many degrees of intelligence and great diversity in expression, but that one life animates all, and one intelligence controls and directs all, then the evil of life passes away, and we know and

see everything as good, realizing, however, that everything must be in its right place in order to produce perfect harmony in action. Adjustment then constitutes what we might call the very keynote of being. Every individual stands between the forces of life within and the forms of life without, and the mind's adjustment to the inner life and its requirements, and perfect adjustment to the outer life or its environment, constitute the real harmony of life. And when a man is thoroughly adjusted he is at one with God and his fellow-man. But all adjustment is effected through individual desire and effort to express desire. Control and direction of all the powers and forces of which we are in possession, constitute what is called self-control. Self-control is such use of power as expresses itself in perfect form, and we might say that one of the first of these expressions should be a strong, whole body as a fit instrument of soul and mind.

This in turn would serve to show, or

would be a living proof, that we are rightly adjusted both to the inner and outer world. Let it be understood once for all that the self-controlled man is the man who is harmonious in soul, in mind and in body, that self-control never means suppression, although many people use suppression and believe that it is self-control.

Often in abstaining from habits acquired at a former time, yet having in mind a strong desire to continue such habits, the person believes that he is leading a natural controlled life. There is absolutely no truth in this. The man who has formerly given way to anger, and has expressed himself in a violent way, who now, while just as angry, is able to control that anger through a placid exterior is really something worse than he was before, he has added hypocrisy to his anger. This is literally true, because outwardly he is assuming one thing, while inwardly he is just the reverse. Desire, or motive, is more than expression. If a person's motive or desire is misdirected,

then such a person is not leading a controlled life, no matter if he is able to shut off all outward expression of it.

Control your thoughts. Keep idle or vicious thoughts out, by substituting vital, wholesome thoughts. The only way to overcome wrong thinking is through right thinking. We never gain the victory by saying we will put away from our minds unreal thoughts. Such a course seems rather to perpetuate them. Only by laying firm hold on the new, do we forget the old. There is a continually increasing power in life, when we leave old thoughts and habits behind through a constant renewing of the mind. In this way, we gain a real and permanent victory, making our minds and thoughts the true servants of the soul. The thoroughly controlled mind becomes the strong, self-reliant one.

Ceaseless activity of mind will defeat its own end. There are times when mental repose becomes an actual necessity to the accomplishment of some given purpose. But

remember, it is not that repose of mind which some people not only endorse, but practice—that “all things come to those who wait.” There may be the momentary wait, but bear in mind that in this world life in action is the constant demand, and it is only as we seek that we find, only as we knock that the door is opened to us. When one is considering a plan of action, if the mind is in a state of repose, he is better able to see all sides of the question. Again, the waiting time may come when one is not able to see the wisest or best thing to do, when it is the part of good judgment to wait until one gets a clear perspective; but this, after all, is only a breathing spell, which must soon be followed by action, and then whatsoever mind or hand findeth to do, let it be done in your might. Not in a tense mental way, but rather in that strong, elastic way, where there is joy in the doing—because of the heart and mind that are put into it. The controlled life never puts five or six times as much energy into the doing

of anything as is required to do it. Neither does it withhold the energy to such a degree that the work drags. One will become as tired mentally and physically when slothful or indolent in his work, as when strained or tense. Avoid both extremes, as both are unprofitable. Use concentration in your work, in order to do things in the best and easiest way. Get all the happiness you can out of your work. Be master of your task, not slave to it. It was given to man to control the full force of his whole life, and then through such control to be master over all things. Dominion and power are his when he sets himself to work to attain these ends in a lawful, orderly way.

In development, when any real condition asserts itself, whatever contradicts it, is expelled from the mind. As an illustration—the person who lives in the spirit of love can know no anger or hate, the person who has developed faith can neither be doubtful, nor anxious, the one whose mind is filled with joy cannot be despondent. When a

real soul attribute is in use, no contradictory condition can exist in such a person's mind.

Neither can a contradictory condition in another person's mind produce an evil effect. Through what we feel and what we think, we relate ourselves to the same feelings and the same thinking in the souls and minds of other people. Every individual has it in his power to make the relationships in life what he desires. This is done by an unseen process. The force that establishes such relationship is what we feel toward others, and the directing power of that force is in what we think about others. Feeling is the dynamic force that moves all life, and thought in action is the expression of it. Love is the one force that not only animates but moves the universe; all other soul attributes are differentiations or degrees of love.

When any one lives in the spirit of love he is consciously one with universal life and power. The whole religion of life may be summed up in two words: love and service. One is an inner condition of being, and the

other is the outer expression in action. There can never be any separation between the two. Love is cause, and service is effect. There could be no cause without effect, and there could be no effect without a cause; they are inseparable.

If one can realize the spirit of love within him so that the whole life is dominated by it, he has found the pearl of great price, he has found the solution of every problem that can possibly present itself in this or any other life.

In the quest for a knowledge of the kingdom of God that is within us, we do not come into the fulness of life and understanding at once; there is an ever-ascending scale of being, and we know of many things before the life becomes fully illumined by the great white flame of Love.

Chapter IV

WAVES OF SUCCESS

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WHAT constitutes success in life? There are so many differing viewpoints that what to one might mean success to another would be failure. The world of things has more than one standard of success; the world of mentality has many standards, but when we reach the world of Spirit, we find only one, for here inner and outer merge in the Oneness of Life.

There are many planes or degrees of expression. Success then must be considered in relation to these varying planes and degrees, for man in his evolution, step by step, must pass through one plane after another. He must not only live on all planes, but must attain full and complete expression on every plane.

Without omniscience it is impossible for

any one to know the full plan of life, but we all have sufficient knowledge to enable us to understand all that is required of us, in order to live as life should be lived at the present, and if we do the will we shall know of the doctrine. Most people make the mistake of continually refusing to live a life of their own—fully and freely to express themselves, because of mental and physical laziness. One need not think that, in drifting and in refusing to meet life's problems, these problems are being done away with. No, they will appear and reappear until finally met and entirely solved through one's own thought and effort. Nature exacts to the last jot and tittle; all must be fulfilled. What one has lived, all must live. Success on any plane means having lived the full measure or all the requirements of that plane. There is no chance; there is no luck; there is no happening; only living and living to the full, and this becomes the preparation for a still greater success on the plane that lies just beyond.

Thus, taking into consideration that in the evolution of life there must of necessity be different degrees of expression, we see that it is neither wise nor just for the more highly developed person to look upon one less developed as having failed because he has not succeeded in expressing the success of life which rightfully belongs to another plane. To mass men together and call them all free and equal, is not to be true to fact. The only truth in equality is that all men have the same powers and possibilities in a potential way, and that all unfold according to one law. But when we have said this, we must recognize that all people are in different stages of evolution, and one can form righteous judgment as to what constitutes success only by taking into consideration the stage which the life has reached in its progression. This makes it necessary to consider the question of success on every plane of being.

Naturally we begin upon the physical plane. Life on this plane of expression is

limited by physical desire that is only a little in advance of the highest animal life. Man needs physical health and strength in order to be happy and enjoy the pleasures of life on this plane. He requires no elaborate code of ethical law or religious conviction. His greatest wants are confined to his sense desires, and when these are supplied he is comparatively well and happy; perhaps far more so than are those who are living on a higher plane of being. To him but little has been given, and of him but little is required. Yet there are successes in the life of man on this plane which are just as great and just as real to him as are the successes made by men on higher planes.

On all planes of life there is love of power, and power is essential to expression, and on every plane expression is of first importance. On the physical plane man's power is limited by a lack of mental development; therefore the most successful man is the one who can use his mind to give the best expression to his physical power.

At an early stage in human life, man becomes dimly conscious of the necessity of avoiding excesses. He learns something of self-control, and recognizes that this adds to his power over other men. He is not always able to control his life perfectly, but in the degree that he is able to do this, he begins to feel a greater sense of power, and acquires an influence upon the lives of others. He may be physically strong, but in order that he may make his strength contribute to his success, even in his own sphere, he must reinforce it with what some men might call the cunning of his mind, but which in reality is only the degree of intelligence he has been able to develop. If he allows passion to sway his life he hinders his own success. Passion may play a prominent part in his character, but he succeeds in spite of it, and not because of it. No one is strengthened on any plane of life by an excess of passion, or an excess of any other kind. The life that has a reserve power is the one that wins in the end. All passion

and excess make for dissipation of energy in both mind and body.

To be strong on the physical plane, a man must learn to conserve energy, and use what mind he may possess as an aid to all physical effort. He must neither imitate nor copy anyone, but must live his own life according to his own plane. As time goes on he will acquire greater power, and will be looked upon by his fellows as a successful man. He will enjoy life in his limited way, and will be a benefit to those with whom he associates, and will give them an ideal in advance of their own. His little life will have been well lived, and in living it he will have laid a foundation for better things, for later the same force which he has displayed in his humble sphere will be used to express a larger and more complete life.

This is only a mere outline of what constitutes success upon the physical plane, because the majority of people in the civilized world who aspire to a successful life are on another plane of thought and action, and

have no need of knowing the requirements of success on what to them would be a by-gone plane. The requirements of more advanced persons should receive greater attention, because it is with their success that we are dealing in the larger way.

Perhaps most young men in our country are interested in what is called business or commercial success. We are living in a money-getting age, in which, to a great extent, a person's material accumulations largely determine his station in the world. There has been a radical change in the business world in the last ten years. Enormous combinations of money and men have been formed with a view to increasing the economy of production, and of reaping greater profits as a result of such economy. Unity of effort in any department in life should be productive of greater accomplishment. Business with vast capital and great enterprise, therefore, should prove beneficial to those engaged in it, but also the great economy effected in manufactures

should give better wages to the workman and cheaper goods to the consumer. At least, this should be the result, but when a system is radically wrong at the fountain head it stays wrong to the end. Capital and brains should have their legitimate reward, but when they combine in order to make it possible through their united effort to enhance values, and curtail competition, largely at the expense of their employees, then such a course is working grievous wrong to humanity.

• If a man should go to a money-lender, wanting to borrow three hundred dollars, and the money-lender should say to him: "Yes, if you have security, I will lend you three hundred dollars, but the law allows me to collect only six per cent. interest, therefore to insure me what I deem a reasonable compensation for my risk, I require that you give me your note for one thousand dollars, and pay me annually six per cent. upon the face value of the note," people would cry out that it was an unjust proceed-

ing, one in which there was neither honor nor equity. It is practically the same sort of transaction when a combination of interests is affected, and for each million dollars of real value four or five million dollars' worth of stocks and bonds are issued. In the end, either the laborer or the purchaser of the goods must suffer from such a proceeding. The fact is that both suffer, and the few unjustly profit at the expense of the many. Any system of government, whether it be a monarchy or a republic, which permits several bodies of people to prey upon the masses is sowing the seeds of its own destruction.

The ambition to make money, while not a very high one, is nevertheless a perfectly legitimate one, so long as one's aim is to give a just equivalent for that which one receives. If one is actively engaged in money getting, and wishes to be truly successful, wishes to retain his own self-respect, as well as the respect of the world, and to be happy in his quest, then he must resort only to

methods which are fair and aboveboard. If he is a manufacturer, he should reap a fair profit from his manufactures; if he is a merchant, the good judgment he exercises in the selection of his merchandise and the capital he invests in his enterprise, should pay him a just compensation.

Let the money-getter understand that he can never be happy in his money, if it has been acquired through fraud and deceit, or by any other unfair means. If he robs some one else in his effort to enrich himself, even though he observe the letter of the law, he shall not be held guiltless. A man is judged and condemned by his own ideals for what he has done or left undone. He may have two sets of ideals, one which he uses in dealing with other people, and one which he expects other people to use in dealing with him. But such a position is untenable; a person must not entertain ideals for himself which do not hold good for others.

Whatever we think or feel respecting any one else, we also think and feel respecting

ourselves, and thought and feeling are recorded in the sub-conscious mind, and are all the time exerting their influence upon our conscious lives. A man leading a truly successful life cannot be swayed back and forth by two sets of ideals. In order to express himself in a true, strong way, he must do as he would be done by. People say that this rule cannot be carried out in a practical way in life as life is lived at present; they say that one who takes that course invites only failure. Such people may be speaking from their own experience, but their experience has nothing to do with the rule, and therefore they are not competent judges to decide upon its value. The man who shall be truly successful in the business world is one who has a thorough knowledge of the business in which he is engaged, who can form quick judgments and decisions as to the most expedient thing to do at a given moment, the one who is able to grasp details as well as the general plan of his affairs; the man who places his employees in the positions which

he has found they can best fill; and the man who will never employ dishonest, unscrupulous men simply because they are smart in a business way.

The successful business man gives his individual attention to each separate part of his business, is punctual in keeping his appointments, and when his day's work is done sheds his business thoughts and ideas as he does his office clothing, and gives his entire mind and attention to other things, thus relaxing and gaining the rest which will enable him on the morrow to carry on his business still more successfully.

If he would have the respect and esteem of his employees, he should be both kind and considerate, and any promises made by him should be fulfilled in both letter and spirit.

Let us sum up for the young man starting out in business life some of the requirements that are essential to success. First of all, he should strive to put himself into his work. He should give of himself and his

labor willingly. Never for one moment should he entertain the thought of giving as little and getting as much as he can. That state of mind spells Failure!

He should strive to master his business in every detail. He should keep his mind alert to know where and how he can be of the most use, and thus make himself necessary to his employer. Real worth becomes appreciated, and one never loses anything through making an effort to do the very best one knows how. It is a common expression in the business world that such a man's word is as good as his bond. Make your word in every respect as good as your bond, and you will gain the confidence and respect of those people with whom you are doing business.

Never misrepresent qualities or values in order to make a sale. The temporary benefit to you is fancied rather than real. Even in this day and generation "Honesty is the best policy." The dishonest and unscrupulous man is sure to be found out in the end,

and if people lose their trust and belief in him he has himself to blame.

Be kind and courteous to every person you meet, be they your superiors or inferiors. If another person is disagreeable or unkind, you cannot afford to lower yourself to his plane. Make yourself superior to his wrong influence. It may appear to you that the more manly thing for you to do would be to resent the lack of courtesy, but two wrongs do not make a right, and no one feels better or happier because he has given way to his temper.

While at business during the day become thoroughly immersed in it. Keep the mind centered upon what you are doing. Seize every legitimate opportunity that discloses itself to you.

Let no chance go by of informing yourself of everything that will tend to give a more comprehensive knowledge of the business in which you are engaged. Study its every requirement from first to last; know it in its every detail. In other words, make

yourself the full master of all knowledge that in any way relates to it.

Practise economy, but do not be miserly, and do not let your economy lead you into a false way of purchasing things in the way of clothing, etc., because of their cheapness. Good materials pay best in the end, both in looks and in wear. It is always false economy to buy things simply because they are cheap.

Be your true natural self, do not try to ape those who have more money than you have, for such a course will lead you into all kinds of difficulties.

In your leisure, if you are given to the reading of books, select the best, whether they be books of romance, history or travel. Thoroughly digest and assimilate what you read in order that your reading may prove beneficial to you by informing the mind so that you can talk intelligently on any subject you have taken up.

Look at life in a large way. Have perseverance in all you undertake. Do not be

hasty in making changes. Be sure your reasons for making a change are right, but, having reached a decision, act with promptness. Have the reliance and courage of your convictions. Never take advantage of another man's necessity, and try to avoid having another man take advantage of yours.

In all just dealing there is only one law. That law must apply equally to every one else, as well as to you. You can only apply the law to yourself, because each man must live his own life. Be just with other people, but deal out the same amount of justice to yourself. Respect the rights of others, and others will respect yours.

This is a mere outline of what is necessary to the successful outcome of a business career. But business success is only one department; there are many other phases of life to be considered. There is the young man who starts out with the idea of taking up one of the great professions. He is filled with desire and aspiration to succeed. If he is able to avoid making mistakes in the

beginning, he is far on the road toward a successful end. A profession should never be taken up with the idea of making it a mere means to a livelihood, but heart and mind should be put into all work, whatever it may be. At the very beginning the young man should be satisfied that he is in love with his work. He should fit himself in every possible way for his undertaking, but should strive through it all to retain his own individuality, and not allow his mind to become wholly absorbed in his studies. He should keep a free, open, questioning mind, able to accept things on trial, as it were, and later seek to prove their truth or falsity.

In almost every profession, antiquated dogmatic beliefs will be found in many things to still hold their ground. Especially does this apply to theology and medicine. Whenever anything has been actually and incontrovertibly proved, accept it and act upon it. But when a doctrine is only an opinion or a belief, and not a fact, accept it only upon trial. Learn to use your own

mind. Know that in the end your own heart and mind must constitute your ultimate authority. Do not try to copy or imitate even your superiors. Profit by their good advice or example, but be yourself. Cultivate your own mind, and learn to rely upon your own judgment. Know everything that it is possible to know about your adopted profession, but know it for and of yourself, and not in the way so many do, as simply the parrot-like memorization of the knowledge of others. Get all you can from authorities, but prove for yourself the truth of what you receive, for what you really know will be that which counts for the most in the end.

One should never reach a place in life where one is thoroughly satisfied with one's position. In every profession there is far more to be known than has yet been disclosed, and therefore you can come to know more than the schools are able to teach you, if you take advantage of the benefit you have derived through them, and still use your own mind to work out new and orig-

inal ideas. The more one knows the more one is capable of knowing.

The student should learn as early in life as possible that storing the mind with all kinds of facts relating to the subject with which he is dealing is a good thing, but it is not sufficient. In every way that lies open to him he should try to give expression to that which he knows. It is not merely through the accumulation of knowledge that one grows, but through knowledge expressed in action. The life that is not in action is stagnant, and is of little use to itself or any one else. One must learn to give the best form possible to whatever he does. The clergyman and lecturer should not only acquire clearness and conciseness of mind and thought, but he should be able to speak in a clear, distinct, strong way—not in a loud-voiced manner, which is offensive to the listener, but with a well-modulated voice, that gives expression to the heart and mind through its tone and color. No speaker has a right to inflict upon an audience a voice

that has not been trained to express the mind's thoughts in a clear, vibrant way. Many clerical voices with their ascending and descending scale sometimes give fits of the blues. The constant church attendant may thus acquire a long face and a sad and despondent way of looking at life. Clergymen should learn to talk in a natural way; there would then not be so many empty pews.

I would say to the theological student: "Break away from the established habit and start a new one of your own. Make a thorough study of the true use of the voice in speaking, so that it will be a pleasure for people to listen to you. A little time spent in perfecting the voice will prove of far greater benefit than hours spent in the study of mediæval theology."

Very often the clergyman or public speaker is physically and mentally exhausted by his address. Part of this may come from using his voice in the wrong way, and part from useless gesticulation wherein a large amount of energy is used with no particular

advantage accruing to anybody. When the speaker's hands are going like a windmill, or are pounding the pulpit or desk, an enormous amount of energy is going to waste.

The world is filled with misfits—people who might have made a success if they had been doing something other than that in which they are employed. When you see a man using an enormous amount of physical energy in something that should take mind and thought to express, you may know that such a man would have been a better success as a brick-mason, a carpenter, or builder.

Some people choose their professions because they think they may not have to work so hard in them as in some other avenues of life. Others because of the financial return they expect to get from them. Young men should lay aside purely selfish and mercenary considerations, and ask themselves this question, "In what department of life can I really make myself most felt? In what particular course can I give and re-

ceive the greatest benefit?" Take the large view of life, not the one that is altogether personal. No one can hope or expect to be successful if he builds upon a foundation of purely selfish aims and interests. Humanity is one compound: it may be composed of many parts, but each is related to the whole, and only as each part fulfils its duty to the whole body can that part expect to derive material benefit from the whole.

The person who thinks solely of his own personal good, of his own desires and aspirations, without regard to the rest of humanity, is going to make many serious mistakes before he reaches the goal of his ambition.

We should all learn to put ourselves in the other person's place. At times we are greatly distressed because people fail to take our point of view. We wonder how they can be so unreasonable as not to see wherein we are right, when it is so obviously evident. This should teach us the necessity of learning to put ourselves in other people's

places, and of getting their points of view. One can be truly just only when he examines carefully into every side, and understands the position of others as well as he understands his own. Do not become self-opinionated, or over-estimate your own abilities. Keep your mind open and clear to receive the truth, regardless of its source, orthodox, or heterodox. If you want your life to be a real success, you must be large enough to set aside your own preconceived ideas, while you study thoughtfully the theories that are at variance with your own. Learn to "prove all things, and then hold fast that which is good."

The young man who plans to become a painter or a musician should not start on his career until he has carefully studied his own qualifications for the one or the other profession—that is, if he wishes to excel, and become one of the bright lights of these professions. The imagination, or imaging faculty should be highly developed, but it must exist in the very beginning. One may

have an idea that it can be acquired as his work makes progress. To a certain extent, this may be possible, but there must be a large foundation to build upon, or it will be uphill work to develop the sentiment that is the greatest possession of all true artists. Lacking poetry or imagination, music or painting, though a marvel of technicality and cleverness, will nevertheless have no living expression. Do not waste years of your life in useless endeavor. Remember that great artistic work of any kind is only produced by great souls. There may be stages in their development, but great artists must think far beyond the average thought, and feel deeper than the average in order to produce a master work. They must have suffered, they must have entered into the very soul of things, before they can be able to interpret life through their medium of artistic expression. To become truly great in the artistic world one must have the inner vision.

One must not only be able to draw that

inspiration from nature and everything about him, but must be inspired from within. He must be ready to starve before giving up his ideals, as many great painters, composers and writers have done in the past. In everything great in life you will find there was sacrifice of self to the ideal, and a necessary willingness to forgo the pleasure of the moment, or the welfare of the present, in order to give expression to still greater good. But the joy that comes when one has expressed himself in a truly great work more than compensates for any seeming sacrifice.

A man should never allow himself to be deceived if he has not developed the faculties that go to make up the artist. He had better follow some other less exacting occupation, into which he could put the beauty of his artistic tendency, than to join the vast army of incompetents whose lives have been little less than failures because they have lacked the basic ingredients which are necessary to the careers which they have selected.

It would be better for one to adopt some work that would be of benefit in the development of character, and would also be a means to a livelihood, in that it would provide those things necessary to the personal life, and also give sufficient return to meet the responsibilities that arise in the ordinary course of life.

In every department there is room at the top. The world offers just as many opportunities for success to-day as she did at any other period of history. Drop all thought of luck or chance. Go to a place where there is a demand for what you can supply. Know that you are living in a world of cause and effect, and that every effect produced will be similar to its cause. Your life has been committed to your own care. Every problem that presents itself is for you and you alone to work out and it is only through putting your best thought and effort into a thing, that you achieve anything worth while in the world.

Whatever you do, try to excel in the do-

ing. Make yourself a living force in life. Men can become great only as they have great feeling and great thoughts, because their greatness is only an outer expression of the inner feelings and thoughts.

In every path of life success awaits the person who intelligently wills to be and wills to do, and remember that no matter what your vocation, if you put integrity of thought into all your actions, you benefit yourself and the world in which you live.

The development of character is of greater importance than any one or all material things. When we are engaged in the successful pursuit of any work in life, we are undergoing a process of character-building. The talents of mind we use bring all other kinds of talent into being, and these greater talents open up new paths to greater expression. Life becomes an ever ascending scale wherein each new height attained reveals another to the mental vision.

Every plane of thought and action has its possibilities and wherever one finds himself,

let him lay hold on that thing which he feels himself best fitted to do. He may not like it better than everything else, but if he does it in a strong, true way, he will fit himself for something better.

A trust has been placed in the care of everyone. One must shape his life according to his desires, attain success in all his efforts, and give full and free expression to every power and possibility with which he is endowed. He alone is faithful who uses heart and mind and hands to give perfect expression to the life that is within.

Chapter V

THE SEA OF POWER

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THE desire for power is a legitimate one, providing it is desired as a means toward a definite end. The one who seeks power and does not aim to give it expression, is in much the same position as the captain of a steamship who sets all his engines running at full speed but who has no rudder to guide the ship and no port to make as the end of his journey. We need a plan for everything we do in life, and we need power to accomplish that plan. No matter how great the power may be in the beginning, the planless life leads only to dissipation of power. In saying that there should be a plan, I do not mean that we should map out a course of life and action extending far into the future, but rather that each hour, each day, in the life of man, should have well-directed,

thought-out movements. One should first know what he wants to do and then put his strength of mind and body into the doing of it. Plan should always precede action.

People often undertake things which they afterwards find they are unable to accomplish. Because of this failure, when next they undertake to do a thing, tho their power may be equal to the undertaking, doubt and lack of confidence in their own ability enter as factors to prevent the doing of it and to a degree interfere, preventing perfect expression in their work. The individual should be able to estimate his ability in the performance of any given work. He should recognize his limitations only in order to overcome them. Everything in life that is worth doing presents obstacles which must be surmounted before the desired end can be reached.

The mariner takes both chart and compass for his guide, but even with them he cannot tell how much hidden currents may be deflecting his ship from her course. He

finds it necessary to take a daily observation, in order to verify the latitude and longitude in which he should be sailing if his course has been a true one. The chart tells him of rocks, sunken reefs and shoal waters, buoys, light-houses and channels and other information necessary in the navigation of his ship; the compass will give him the direction, but daily observations are the only exact means he has of verifying his position.

Human life needs its chart and compass, but it also needs to take daily observations of the latitude and longitude in which it is sailing. Again, as the ship needs the propelling power of wind or steam to carry it to its destination, and a rudder to direct its course, so that it shall not be at the mercy of the elements and be carried along at one time by hidden currents, at another time driven by tempestuous winds in a contrary direction, so does human life need to develop meditation as a means to acquiring power, and concentration as a perfect means in the use of power.

The aimless life is the one that drifts and makes no conscious effort to direct its course, but simply trusts to wind and tide to bring it safely into port. The world is full of people who never seem to accomplish anything. They drift about, hither and thither, with the one idea of getting as much and giving as little as they can. Such people are often heard to say that the world owes them a living. The world pays only for that which it receives. The person who plans to live his life at another's expense will meet with many and bitter disappointments. It is only as one gives of himself, through mind and body, that he meets any real success. There is always room in the world for a strong, competent, willing worker. Such a man will be retained in his position when the thoughtless, careless, lazy person will have nothing to do. No matter what position in life one may occupy, he is sure of retaining it and of earning a better one only through persevering effort and constant application.

There are people who, when everything

is going well with them, seem to be possessed of independence and courage, but when the pressure of circumstances or environment is great they easily become discouraged and lose their apparent independence and self-reliance. Life is not made up of favorable winds and seasons; there are adverse, tempestuous winds and cold, stormy winters. At one time or another in his life, each individual has to combat these conditions, and it is only through meeting and buffeting with them that he becomes strong in the power of his own might, that he becomes truly courageous. Strength comes through overcoming.

There are times at sea when a ship, running before the wind, can carry all her sails and make great progress. There are other times when a ship meets with adverse winds and currents and she has to tack back and forth and beat her way against the wind and make little progress, but this does not daunt the captain. He keeps his ship tacking back and forth, at oblique angles to her course,

beating against wind and tide, sailing many miles to gain a few. If he ceases making an effort, he knows that not only will he not forge ahead, but that his ship will be carried out of her course and he will go virtually backward. The captain in charge must redouble his efforts and do more during unfavorable conditions than he would if winds were fair.

That which holds good with a ship is true concerning an individual. When wind and tide are against him, he must put his best thought and effort into holding his own and making whatever headway he can. A man shows his real strength and power when coping with adverse conditions.

Take another illustration: When a tree stands out alone and unprotected, storms beat upon it from every side, but it gains in strength and sends its roots deeper into the earth. Each storm that it successfully resists, makes it better prepared to meet the next one. Furthermore its unprotected position has given it advantages of sun and air

that it would not have enjoyed if it had been surrounded by other trees. Other trees might protect and help it to bear the burden of the storms, but it is through battling with the storms that it gains in strength and power. There are compensations in everything; all effort brings its own reward.

The person who knows that his own effort must accomplish whatever he is to do in life has advantages similar to those of the tree. He gains more through independent, self-reliant, courageous manner of living, than he ever could have gained through the most watchful and tender guidance. One can have no real or adequate means of knowing what the true measure of life is, or what are the wonder and grandeur of its possibilities, if he does not live to the full, live alike the little and the great things, live the sunshine and the storm, the joy and the sorrow, the good and the evil. All these things go to make up the perfect expression. When we make mistakes in life, or do evil, as it is called, when we see and know them to be

mistakes, they may become the stepping stones to higher and better things.

Every incident, every experience, serves some good purpose in the grand economy of life. Shade is as necessary as light to make a perfect picture. Tho a person may fall when he first meets a temptation, if later he succeeds in overcoming it, and thus tests his strength and power, he knows of what he is capable, and is better able to cope with his problems. But one to whom temptation has never come has no means of knowing his powers of resistance; therefore he lives in fear and uncertainty.

The wonder, the grandeur and the love of life come only through living it in all its phases, and our knowledge of life extends only so far as we have lived it. Experience is the only perfect teacher.

Power has been given unto all men to live their lives to the full. But this power is given to us to use and not to abuse. At every stage in the evolution of life, there should come greater power, in order that

life may be lived in a fuller, freer and larger way, that the outer expression may more truly reveal the real meaning of life. Power should not be suppressed and pent up, but should take form and become a thing of beauty in the world of forms. The person who wishes to grow in conscious strength and power must willingly go to meet each experience which life presents, and must use it to develop additional power. He must learn to know and appreciate all things at their true relative values. He must appreciate and understand that he has attributes of soul and faculties of mind and sense which function through his body; that all these attributes, faculties and functions go to make up the complete man; that all have not only intrinsic, but relative value; that sense and body must be subject to mind; that mind must be subject to soul; and that soul must be subject to Universal Will or Spirit. Man must learn to work from the highest within him, but there must be a conscious action of the whole man, soul,

mind, and sense, expressing itself through the body. All inner conditions must have outer manifestations. The man of power must be fully conscious of his soul attributes. He must unfold to love, faith, and hope, his innate, God-given powers. Joy, peace and gentleness are also attributes of his inner life, and this inner life must affect his every thought. It must transform, beautify and renew his mind, because this is what the soul life does for man's mentality. Through its influence the mind has power to use thought and reason in constructing its plans of life. Clearness of mental vision always gives the constructive plan that is later to be supplemented by perfect action. A perfect plan is necessary to perfect expression, and expression is as necessary to life as a well-defined plan.

The universe may be filled with ideas, but until each idea has become exprest in form it serves no useful purpose. There is no inner condition that may not be exprest in outer form. The whole end and object of

life is to give expression to every true ideal that takes place in the mind of man. After every successful effort to express, man becomes filled with a new sense of his own power, and through repeated expression he grows in wisdom and possession of greater power.

The supreme effort in life is made by the soul within us to express its fulness and completion, its inner power and glory, its symmetry and beauty and its rhythm and form. The mind of man is its first product, sense is the next, then body, and later the transformation of all nature, so that the outer world eventually becomes the living, visible expression of the soul. The outer world is what man has made it, and as he grows in fulness, it, too, will grow, and become a better place in which to live. It will keep on improving as fast as man unfolds his hidden powers and possibilities.

But no power is evolved in any one without effort. One who does not seek to know and try to express may never aspire to at-

tain to a knowledge of the hidden mysteries, which are all wrapped up in human life. We may be all unconscious of the existence of the hidden mysteries and yet through daily action we gradually discover them. But where there is no action there can be no discovery.

All mental or physical action is conducive to growth, even when it is misdirected. The growth may not be symmetrical, may not fulfil its design and purpose, yet the gain has been greater than it would have been had there been no action at all. Far better still is the well-directed action, which has plan and purpose back of it, because through it come the real understanding and wisdom of life. The mind should be used to its full capacity, that is, every faculty should be made to do the work that belongs to it. This brings about the rounded development, the true, strong, well-poised life.

Every muscle in the body was made for use. Through such use it grows strong. Through the right use of every organ in the

body we get the whole, strong physique. Work does not kill people. More people pass out of this world from failure to work, than from overwork. The body needs to work. It was intended for that purpose. Laziness is one of the greatest hindrances to man's progress. The lazy man is an encumberer of the earth. The time will come when governments will recognize that the man without work is a greater menace to society than the same man at work, that it will cost far less to provide him with the necessary labor than it will to let him go without it and become a prey upon the rest of humanity. A government sins against the individual to-day when it imprisons a man who is without visible means of support, without giving him work in order to enable him to live by his own efforts. Government builds jails, asylums, and workhouses, and taxes society for their support. But if the same money were used in the prevention of crime, in the provision of an outlet for the wrongly directed activities of criminals, how

radically different would be the result! The world will never be right until it loses thought of punishment. No man has ever been made better or ever will be through punishment. The divine plan is that every man shall reap as he has sown; that there is in nature a law of cause and effect which provides for an all-sufficient reward or punishment. When society usurps the privileges of that law, society pays the price even more than the individual. What the world needs to-day is true justice—justice that is tempered by love and mercy, justice that takes for its foundation the Golden Rule: "Whatsoever ye would that men should do unto you, do ye even so unto them." When society incorporates this law into its code and makes it a plan of life, prisons and workhouses will steadily decrease, until at last we shall have a free world and a free people.

The man who would express his life in power will best do so through a recognition of the rights of others. He will learn that

no true or lasting good can accrue to him if he seeks to profit at another's expense. Giving as little and getting as much as possible will have no place in his plan of life. His chief effort must be toward making the world a better place in which others may live, and in so doing he will thankfully receive as he has joyfully given. When mankind as a whole shall become conscious that controlled living will make a new and better world, that no real thought or effort is ever lost, then each heart and each mind will give of its wealth through directed effort; this will tend to make the world one, in which every need will be supplied, a joyous and beautiful world, wherein man will find his Kingdom of God fully exprest through his own efforts.

The man who loves, who is imbued by the spirit of faith and of hope, who thinks clearly and is persevering, who is able to concentrate all his force of mind toward the accomplishment of a given end, such a man will become a pioneer who shall lead hu-

manity out of the wilderness that it has created for itself through false and unreal thinking. Sin, sorrow, and death exist, but their existence is no more real than is the existence of ignorance and doubt, darkness and fear. They are conditions to be met and overcome.

Man made these conditions in the first place through his "tree of knowledge of good and evil," and man will have to unmake them through love and wisdom, faith and hope. Power is given unto him to overcome, and to grow strong through overcoming.

The "tree of life" is a greater reality than the "tree of knowledge," and when man lays hold upon its fruit he will eat and live for ever. But there is the necessary preparation which must come to bring his mind into attunement with his soul and adjust it to its outer environment. Man has within his own life everything that he needs to accomplish this end. There is no power in heaven or on earth to do it for him, but there is power

within himself, and he must decide what action he is going to take to make use of it.

Only to him who uses power is power given. The mastery of life is to be gained through wisdom, which comes by the use of power. But it is not enough to be wise. The wise man must employ his wisdom to obtain dominion and to grow constantly in power. Let each individual know that if he wishes to develop one or many talents he must have thorough application. Constant practice tends toward perfection.

Take pleasure in your work, but do not rest satisfied with your performance. The plan of to-day may be a perfect one in so far as it goes, but perfection is only relative, and to-morrow should reveal a loftier ideal and a better performance. One must not be content with the better until he has made it the best.

Frequently we watch men and women develop until they reach a certain degree of excellence in their work, but they never progress beyond that point. This is the result

of one of two things. The person may have become self-satisfied in his work. This thought becomes so fixed in his mind that he ceases to strive toward better things, and he recedes instead of progressing. Or, the person may have recognized his limitations, and instead of trying to overcome them, he becomes discouraged. His mental attitude then is one that absolutely prevents any further progress.

Avoid all extremes. Neither over-rate or under-rate your capacity to be and to do. Know that potentially you have power within yourself to overcome all limitations, and that through the use of that power success is attained.

Develop the ego, in every way, but do not become an egoist. Recognize your own worth, but do not thrust it in the face of others. This is not necessary for the wise man, because people who are able to recognize wisdom will appreciate it for themselves. It is of little importance whether the unthinking people look upon you as wise

or otherwise. Mock humility hinders growth quite as much as shallow egoism. Be yourself, no more nor less, and you will gain the respect of both thinking and unthinking people.

On your way to power never be an imitation of someone else. The thing of importance is to give expression to your own life, your own thoughts and ideals, your own true self. The world is full of people who can copy and imitate, but the world is sadly empty of people capable of original thought and action. The man who knows that the authority to guide his life is to be found within himself is on the way to power, and in his wisdom seeks it there, instead of consulting sacred books and obsolete laws. He leaves the externals, the letter of the word, to the weak-minded, who need props of all kinds to enable them to drift through the world, in which they neither give nor receive much lasting good.

Have the courage of your own convictions. Courage of your conviction means

that you should act as you think, that you shall express as you feel, that your life shall be an independent, self-reliant one. This independence will not be that which comes from a sense of detachment or separateness from your fellow man, wherein the sole thought is the comfort and the preservation of the individual self, but a mental condition wherein you make your own plans, having in mind both individual and universal good. Take advice from others, and act upon it if you wish, but never the advice that goes counter to your own best judgment. If you do, your own life has no full and free expression. It is better to make mistakes of your own than to act upon the mistaken convictions of others. Keep the responsibility where it belongs.

The new way to power involves perfect self-control. Control of man's, emotional nature comes first. Every time a man becomes angry he dissipates his energy, and he is not as powerful as before. Every time he indulges in hatred of any one he is not only

poisoning his mind, but thereby bringing about chemical changes in his body, which destroy physical tissues. Every time he is jealous or envious he is belittling himself, and thereby losing his self-respect. All false emotions degrade the mind and poison the blood. Therefore one cannot hope to express the full power of his life if one continues to give way to false emotions.

Again, there is the control of thought. Many people allow their thoughts to run riot. They think first of one thing, and then of another, and give no real expression to anything. They scatter their energy with a profligate hand. They are the weak-minded people who allow others to think for them. The mind must learn to control its thoughts and not to be controlled by them. In order to do this each individual must learn to vitalize his thoughts with true feeling. He must think with mind and heart. He must learn to act with decision. There is a natural way in everything, and the one who employs it has the easier road to travel.

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Mental or physical tension is always to be avoided. People sometimes allow themselves to become tense and over-strained when they have a great work to do, thinking that through such a course they will best succeed. This is a false doctrine. By straining their faculties they are placing obstacles in the way of their accomplishment. When a person is mentally tense or physically strained, he uses greater energy than is necessary for the end at which he is aiming. If much time is required to complete his work he is very apt to break down before he finishes, because of his depleted condition. One who has mental control may accomplish the same task with less effort and friction, and with no diminution of power. One man uses his energy in an unnatural way, putting far more mental and physical strength into it than is necessary. At length he becomes bankrupt in power to be and to do. Another man, following natural lines, is able not only to complete the task, but do it in a better and easier way. When he has finished he

still has a reserve of energy to draw upon. I do not mean that a person should not put strength and vigor into his work, but I do mean that it is a prodigal waste of energy to put four or five times as much force into it as it requires. If one scatters and squanders his energy he must not expect to always have a reserve. Think in a clear, strong way. Have a perfectly developed plan before you start to work. Do not become mentally tense in planning, and make the brain become heated and the mind confused, but think clearly, concisely and to a purpose and then act upon it in the same strong, direct way. One day of such controlled living will make the next day an easier one.

In the new way to power one must not let his life be encumbered by any kind of useless burden. A strong man has no need to feel unkindly toward any one or to harbor in his mind any sort of resentment for real or fancied wrongs. He requires to keep his mind thoroughly poised and cool and not to allow it to become ruffled or disturbed by

trivial annoyances. Neither should one burden the mind with useless rubbish by trying to cultivate a memory of disagreeable or unpleasant acts of which his associates may have been guilty. Keep sensationalism of all kinds away from the mind. Do not be influenced by it and do not try to influence another by it. Keep the mind wholesome and clean. Avoid everything in the nature of exaggeration. Never listen to scandal or gossip of any kind. Scandal-mongers are the hyenas and vultures of society. To be satisfied they must be engaged in dissecting the lives of other people, blasting and blighting reputations, and thus polluting not only their own minds but the minds of those who listen. Better almost might it be for one to associate with harlots and thieves than with scandal-mongers, for he might be freer from contamination than if intimately associated with assassins of the reputations of other people. When one is living a strong, true, controlled life his time is far too valuable for him to waste it in a dis-

cussion of the faults and failures of other people. His mind is too much occupied in keeping his own house in order.

The venomous, hating mind never can express itself in a strong, true way. The gossiping way. The gossiping mind expresses only the negative side of life and is never worthy of serious attention. Each individual has the power to decide what he wishes his relationship to be to the people in the world in which he lives. He attracts to him people who have thoughts and feelings kindred to his own. He may establish a relationship that will be mentally helpful, in which there is both giving and receiving, or he may do the reverse.

The new way to power should express itself in kindness of thought and generosity of deed, in helping others to help themselves. It should also express itself in justice and mercy, in peace and good will to all men. To sum up. Power is necessary to all true self-expression. There must be a consciousness that power should be used for uni-

versal ends and purposes as well as for individual good. There must be a recognition that power must be used for a perfect adjustment to life and environment. And last, and greatest of all, power must be used in a directed effort to establish that splendid ideal of man as the image and likeness of God, so that soul, mind and body shall all come under the sway of the divine laws of being. Thus the oneness of God and man may fully and consciously be realized, and humanity may be lost in divinity, and God be the all in all.

Chapter VI

TIDES OF ADJUSTMENT

TIDES OF ADJUSTMENT

IT has taken countless ages of time to bring man to his present stage of development, and yet it would seem as tho he were only beginning to live, so much that is new in the way of self-knowledge has been discovered, and with this discovery there has come a larger conception of Life, with its powers and possibilities, than man has even dreamed of in the past. The larger the ideals the greater the responsibility. "To whom much is given, much will be required." Into the life of man has been involved a perfect plan, and as man works out the plan and is able to perceive it to some degree, he enters into an ever-increasing life. This life is constantly demanding adjustment to one's environment, and also that man shall consciously relate himself to

his fellow man in new and in better ways. The whole life must be attuned to the world in which man lives—the part must learn to work in harmony with the whole. For only through such adjustment, can life be strengthened and perfected.

In the past man shifted the weight of responsibility from his own shoulders, but in the light of present knowledge, he can no longer do so, knowing that he shapes his life according to his own thoughts and desires, and therefore failure to adjust will result in greater inharmony than ever before.

It will be useless to attribute one's failures to other people, or even to circumstances or environment over which he may claim to have no control, for from first to last it is a question of the right or wrong adjustment to life and its requirements. When man first realizes the truth of this it is likely to become a cause of dissatisfaction and mental unrest; therefore he is no longer able to lay the responsibility on anyone else, but must accept to the full responsibility for his

thoughts, words and acts. But no matter what the dissatisfaction or unrest may be, he must bear his own burdens; he must reap that which he sows, for, granting that people, circumstances and environment do all act upon one's life, nevertheless, he has the power within himself to make a harmonious adjustment to all three, so that good rather than evil may flow into his life.

When man realizes that it is through his inner feelings and true thinking, that he attracts to himself everything in life that is really worth while, everything that is going to make for happiness and peace of mind, he will use his forces in a truer way than he has ever used them in the past. When he understands that through false imagination or partial thought-picturing, are engendered all kinds of false emotions, which in turn weaken both mind and body, by destroying peace of mind, and interfering with true progress, he will learn to subject and control both thoughts and emotions, and live a rational, poised life. One may become a

conscious magnet to attract from the invisible whatever heart or mind may desire, or one may unconsciously attract to oneself undesirable things or conditions.

Two things should be exprest in every thoroughly poised life—physical health, and happiness of mind—these may be said to be the foundation stones upon which the truly self-controlled life can securely rest. Health and happiness are in reality indissolubly linked together, for physical health is the natural outcome of a contented mind. It has been said that no man liveth unto himself—that each person is so related to the rest of humanity that his thoughts and feelings are continually acting upon others, and the quality and integrity of this thought and feeling will determine what the individual is going to receive in return from others. We are living magnets attracting from the invisible that which the mind habitually dwells upon. We make the magnet through what we feel and think; and therefore, we attract to us only that which is kindred to what we

feel and think. Health and happiness form a magnet to relate us to the healthy and the happy, and the mind therefore, must establish a conscious right relationship with the healthy, with the wholesome and happy thought of the world, in order to draw to itself and express these conditions of mind and body. I wish to lay stress on the fact that a magnet always attracts something which in a way is kindred to it. Let no one deceive himself by thinking it possible to have a magnet made of iron that will draw pure gold from the invisible. The magnet will attract that which belongs to it and nothing else. What we hear, think, see and feel all go to make what is termed consciousness. Consciousness is therefore limited to the degree of our realization. The greater the realization, the greater the consciousness. The tendency of all life is from that which is partial and incomplete to that which is whole and complete. In the light of this, it is plain to be seen that we can attract to us whatever heart or mind desires, but all re-

ceiving altogether depends on what we are giving out.

Strong, true thoughts and feelings, reinforced by faith and trust, ever contain those living elements which will attract to us added vital force from the unseen. All thoughts and feelings can be characterized as either positive or negative. The positive attracts, the negative is attracted. Therefore life lived in a positive way is the true expression of individuality, while life lived in a negative way means less of one's self-reliance and a servile dependence on others. Moreover, the negative life relates us only to negative conditions, poverty mental and physical, mental and physical disease for instance, and all the false mental and physical states that are co-related to them, such as hate, jealousy, malice, enmity, irritability, unkindness etc., etc. We give these false conditions power because of our ignorance and belief in them, but in the same ratio we may receive every good and perfect thing according to the positive knowledge with

which we invest our demands. Fear and doubt tend to paralyze one's energies and attract the fear and doubt of other people, thus bringing one into a state of discordant vibration, which weakens the mind and disintegrates the body.

Our thoughts and feelings are like planted seeds which will bring forth after their kind. We can make our lives what we will to make them, but a strong life will be the result of positive thinking, and a happy life will be the result of giving happiness to others, for whatever we give is that which we receive, and the greater the giving, the greater the receiving.

Consciously we form our ideals of what we wish to do or become, but such ideals can be realized only through living them consciously in a positive, persevering way, thus forming a real magnet which shall draw to us everything that is necessary to the complete realization in our outer embodiment of the ideal. The process is just as simple as that resorted to by a farmer—the prepara-

tion of the soil for the reception of seeds—the preparation of the mind for the reception of ideals. On the part of the farmer, all the work that is necessary is the preparation of the soil in order that the seed may bring forth—on the part of the individual, a constant effort to express the ideal—and that which takes place in nature in a larger way is taking place in the life of man. Life is not necessarily complex, but we can make it as complex as we choose, thus at times allowing the negative consciousness so to dominate us that the strait and narrow way shall be lost sight of, and the mind be filled with conflicting doubts and fears, wherein one sows the seed of tares in soil which alone should have been prepared for wheat. Even in the elementary conditions of life, there is a true course which can be followed step by step. As man walks along positive lines, he comes to see something of the plan of life, and learns to co-operate with the laws of God to strengthen and perfect his own life. Consciousness thus becomes an ever-growing

state, wherein there is a gradual passing from what seems to be individual will and consciousness to an ever-enlarging or Universal Will and Consciousness. At this stage the process of development becomes far more rapid, the power that has been dormant comes into action; the possibilities that have been latent are revealed; the revelation and the action take new forms and are expressed on earth. This is really the meaning of the Kingdom of God coming on earth.

It is through the use of every gift with which man has been endowed, that the whole life—the complete life is worked out. Man has the power to think, reason, and form judgments—all this is a purely mental process; he has also the power to come in touch through his feelings with the Universal Life, Love and Intelligence—so that his life receives new inspiration, new power, greater intelligence because of such inner communion. It is through constant communion with his inner source that he is able constantly to give out from this inner supply—

so that this life becomes thoroughly balanced or poised between inner conditions and outer forms. This is what constitutes true adjustment to life. Man in his physical organism is the summing up, the embodiment, of all the elements that enter into the physical creation; man in his soul-life and eventuality epitomizes as it were the Universal Life that is in all and through and above all.

God is the Macrocosm; Man the Microcosm—God, the “I am that I am;” Man, the “I am,” the Image and Likeness of God.

We have in the past failed in the understanding of self. Man—the highest manifestation of God on earth, endowed with God-like powers and possibilities, the real “I”—was lost in contemplation of external forms and sensuous desires. Yet everything begins with the “I.” It is through the evolution of that which is contained in the Microcosm that the Macrocosm becomes disclosed. The “I” at first is evidenced through the self; from the “I” begins the

movement of energy from the self center out. The circle described by the "I"—may be small in its beginning, but it eventually blends with the eternal circle of life and becomes one with it; one with the heart, one with all form; one with center and circumference of the whole universe.

The new way is the recognition—not only of what man has already exprest, but the recognition of his potential power; of his relation to the source of all life and power. With the conception of his inner relationship to God and his true relationship to humanity, a wider horizon opens to man's mental vision. He no longer conceives himself to be an isolated individual, alone and apart from God and humanity. The "I" now begins to assert something of that universality which was written into it from the beginning; and instead of being dominated by circumstances, environment, or even personal will, it begins the control and direction not only of the inner, but of the outer life of man. With the consciousness of the "I

Am," there enters into life the consciousness of a Universal Will; a Will that is to be supreme in the life of man throughout eternity.

The will heretofore has been looked upon as individual—a personal will; sometimes to be directed to true and worthy effort; again, to be misdirected, to be used solely for selfish ends and purposes; and again, seeking to destroy, not only its own work, but the work of others, its energy lost, its power dissipated by being led hither and thither, through the mind's desire for material riches, or the acquisition of earthly power, at times ruled by passion, and again influenced by the higher aspirations of the mind. There is constant change, a flux and reflux; yet, after all, it gives some evidence of what it might become when consciously related to Universal Desire, Universal Law. "All's Love, but all's Law"—the Universal Will is really the great Law of Love ever seeking universal expression. It is the real power in the life of man; it is the only power in the life of

the universe. Every outer thing is an expression of Universal Will; and the "I Am" in the life of man is not only influenced by Universal Will, but is one with it. It is "the Word, which was in the beginning with God, and was God," the Word which is to become manifest in the flesh. It is the Light that shineth in the darkness. It is the only begotten Son of God. It lives in every life that cometh into the world. It is born, not of blood, nor of the flesh, nor of the will of man, but of the Universal Will—the Will of God. Through a knowledge of the I AM we pass from under the law of sin and death. The law of the Spirit of Life is disclosed to us through the Christ-consciousness, and through Universal Will we overcome the world, and all things become subject to us. It is through such knowledge that all things become ours; because, in the spirit of love and wisdom, we know the purpose of everything; and we put everything to its right use, so that all is made to work for good. Jacob's ladder reaches from earth

to heaven; the angels that are descending and ascending are all the angels of God, attributes of the soul, love, faith, hope, joy and peace, faculties of the mind, imagination, perseverance, concentration, these descending the ladder, are embodied, take form in the flesh, enter into dominion and power, and again ascend the ladder, taking with them a richer and fuller life acquired through many and varied experiences on this earth. Thus we come from God; and thus we return to God—the descent of the divine idea into matter, the ascent of man to divinity. Through the use of every soul attribute and every faculty of mind, the great plan of life is wrought out; but in this working out, will is the supreme factor in all expression. Mind can create its ideals, but through will the idea must take form. The “I” will be what it wills to be, and from this true willing everything necessary to perfected mental and physical life is the legitimate outcome. The imagination, enlightened by the spirit within, will give to each thought-

picture concerning life something of the inner glory. First there must be concentration of mind wherein the whole mind is centered upon the ideal, and then will acts as the great dynamic to give a living existence to the ideal and perfect form through which it is expressed. This is God working in man to manifest Himself in outer form.

We are not alone; we are not separate; we are not detached; we are one with God; we are one with Universal Will; we are one with all power; and we can be what we will to be, and we can do what we will to do.

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PART TWO
THE OPEN WAY

Chapter I
THE NEED OF RELIGION



THE NEED OF RELIGION

RELIGION is as necessary to man's inner life as food and drink to his physical life. The question is often asked—"Is there a need for a new religion?" In asking such a question there is reasonable doubt shown as regards the efficacy of religion both past and present. The writer believes the world to-day is filled with men and women hungering and thirsting for a religion that is soul-satisfying; a demand that the Christianity of the present utterly fails to supply. Is it that the essentials of a living faith are not found in the religion of life formulated by the Man of Nazareth, or has His religion been misinterpreted or possibly lost sight of? These are some of the questions asked, and on their solution depends the success or failure of Christianity. The soul and the mind

of man must of necessity be greater than anything formulated by them, and if mind and soul are going to be directed or controlled by any form, creed or dogma that they have formulated, then the servant becomes the master, and mind and soul have come under the bondage of their own external laws and forms, and instead of worshipping God in spirit and in truth, have come under the dominion of something less than themselves.

Such is the condition we find all over the Christian world to-day. Prophets have arisen in every age and clime protesting against such shadow worship and declaring that the only true worship of God is in spirit and truth. The vital religion of life can never draw its inspiration from without; neither can it ever be inspired by any number of "Thou shalt not's."

Vital religion has nothing to do with negatives; it is a positive state of inner feeling and thinking, which in turn becomes expressed in outer action. This outer action symbolizes the spirit, but in no sense should it

be made the subject of worship. When any one does this he is living in the letter, but not in the spirit, and it is the letter which killeth but the spirit which giveth life, for "Thou shalt worship the Lord thy God and Him only shall thou serve."

In so far as any prophet declares for the worship of God in spirit and in truth, he is declaring for a vital religion, but when he formulates laws that in any way undermine or destroy such worship, he is no longer to be followed. The Christianity of to-day is negative. It has its Thirty-nine Articles, its Confessions of Faith, its external forms and ceremonials; it has every external thing necessary for any religion, but is lacking in the Spirit of God which alone can give life and vitality to any religion. Many people have come to believe that the doctrines of life as taught by its Founder are no longer sufficient to supply the needs of the present time. I do not believe that such is the case. I think that what the Master taught nineteen hundred years ago is just as applicable to the

life of the present as it was to that of his time.

But that His religion differed vastly with what we are wont to call Christianity, there can be no question. The religion as formulated (rather might I say *lived*) by the Master, was one based on the eternal Laws of Life, one that was alive with the Spirit, yet simple and direct in all its bearings. It was a religion in which the letter played no part other than as an outer expression of an inner truth. But there was a kingdom of God in the life of man, and it was necessary for all who would follow in the Master's footsteps to seek first the Kingdom of God and then all other things less essential should come as the inheritance of the one who had sought and found the Kingdom.

The Kingdom of God represented all the latent talents, the hidden or potential powers, to be found in the soul of man. Through knowledge of these talents and powers, man was to enter into his rightful place; he was consciously to become a Son of God. He

was to meet the world and the things of the world; to overcome and bring all things into subjection to himself; he was to be the regent of God on earth. Sin, disease and death were all to be overcome, so that they might no longer offer any obstacle to man in his upward and onward way.

The Master taught that we are living in a universe of cause and effect; that every good cause produces a true effect, but one could hope to receive good effects only through good causes; that if a man were to sow his seed to the wind, he would reap the whirlwind.

The Founder of Christianity took the only practical way of demonstrating His religion; He lived all He taught and believed. When anything was contrary to His way of thought or living, He put it behind Him; choosing rather to be led by the spirit of the Father within Him. If the Mosaic law stood in the way of progress or emancipation of life, He did not bow in meek obedience to it but affirmed that the "I am" with-

in Him was greater authority than any written law. The Law said "An eye for an eye, and a tooth for a tooth." The *I* said, "Resist not evil." The Law said, "Remember the Sabbath day to keep it holy," the *I* said, "The Son of man is Lord of the Sabbath."

To the people about Him who believed in a dead and dying race, He declared—"God is not a God of the dead, but of the living." He showed a course of positive action which if lived would bring heaven on earth—viz., "Whatsoever ye would that men^o should do unto you, do ye even so unto them." This was something far higher and better than anything ever formulated in the Mosaic law. The Christian Church should imbibe and try to live the vital doctrine of its Founder—try to practise some of those things which it was not only His mission to give the world, but which were also given by all His true followers and disciples. There were two things upon which He laid the greatest stress—to preach the Gospel and to heal the sick. What was this Gospel?

Was it one that had to do with the worship of any external thing?

In the Gospel according to St. Luke, we read: "The Spirit of the Lord is upon me, because He has anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised; to preach the acceptable year of the Lord." This Gospel that was preached nineteen hundred years ago is just as vital and true to-day as it was then, and the follower who is not preaching and living it, is not true to the Christian faith.

Do not misunderstand me when I use that term "Christian faith." I believe that all true and undefiled religion that has its rise and source in the Spirit—that is, the Spirit of God in the life of man, no matter by what name the religion may be called—is really identical with that taught and lived by the Nazarene while here on earth; that God is no respecter of persons; that all people re-

ceive according to their desires and needs; that He hath made of one blood all people who dwell on the face of the earth; that God's Life and Spirit are the animating force and the directing power to which all life and its expression respond. Jesus has no "worm of the dust" theory in His Gospel. Men are not poor, degraded sinners.

He shows clearly and plainly that, if one will have knowledge of the law, for such a one the acceptable year of the Lord has come; that when men pray they should shut out consciousness of external things. "Enter into thy closet and shut thy door," means far more than we have been taught in the past. Shut out the consciousness of things, and enter into the consciousness of spirit, and then will God's Spirit bear witness with our spirit that we are the Sons of God. Prayer is no mere matter of words with the Master: the fewer the words, the more fraught with meaning they become. "Our Father" brings to us the relation that we—and not only we but all, bear as children of

one God. "Which art in heaven." Let us remember that the heaven of Jesus is this inner consciousness of the Spirit, and we can better understand what He means when He says: "Of myself I can do nothing; the Father within me, He doeth the work." "Hallowed be Thy name." In the most hallowed or reverential frame of mind one should approach this worship of God; should enter into this inner Kingdom—with the strong desire that it should become manifest on earth, so that the Will of the Spirit—the Will of God—should find perfect expression in the world without; that it should not only become embodied in man's physical organism, but that all the outer world should respond to it. "Give us this day our daily bread" is the cry of the mind for the renewing force of the Spirit; that Bread of Life to which He refers on another occasion when He says: "I have bread to eat which ye know not of." "And forgive us our debts even as we also have forgiven our debtors" shows us clearly that there can be no greater

forgiveness for us than what we are willing to forgive—that whatever we hold in thought or mind for anyone else, we are holding also for ourselves; that one can only be fully and completely forgiven through full and complete forgiveness to every other soul.

We are told that He was tempted and tried like as we are; everything goes to show that trial and temptation are a necessary means to growth; therefore it is more than likely that the thought should be “leave us not, nor forsake us in our hour of temptation, but be with us to strengthen us so that we may overcome.”

For the Kingdom is thine, and the power and glory are Thine. In this way the Master taught His disciples to make each work pregnant with a vital energy which would make the prayer an aid to that closer communion wherein the individual soul becomes at one with the spirit of God. All the way down through the ages that have intervened since Jesus preached His Gospel of peace

and goodwill, there have been holy men and women who have consciously sought and found God in their own lives, and in each case the experience agrees with all the other experiences that have come to the others. These men and women have chosen rather to be led by the Spirit of God within them than to follow the hard and fast lines laid down by minds of other men. In many cases they have suffered persecution at the hands of people calling themselves followers of the meek and lowly Nazarene.

The Christian religion is essentially a religion of the spirit of God in the life of man—an inner revelation of divine truth that later must revolutionize man's external living in order to bring that external life into harmony with the Divine plan. There is no need of any new religion, but there is need that we go back to the religion promulgated by Jesus the Christ—a religion of Divine law and order, a religion wherein God is the Father and man is the brother, a religion that is to free the captive, to bring sight

to the blind, to heal the sick, to proclaim glad tidings of great joy. This religion is to be one not only of faith, but also of works. It is not a religion of asceticism, or of effort on the part of any individual to save himself. According to its Founder, one must lose his life if he would find it. He must forget himself in his thought for others, and not alone in his thought but in his work. He must clothe the naked; he must feed the hungry; free the captives and heal the sick. His life must be a daily example, his theories must find expression in action.

The world is in need of practical Christianity; that Christianity which uplifts but never pauperizes; that Christianity which helps people to help themselves but never makes cringing parasites out of human beings. Nine-tenths of the philanthropy of our day is a mockery to true Christian faith. It in no way fulfils the Christ ideal; is entirely foreign to the Golden Rule, an effort on the part of givers to cover a multitude of

their own sins, their sins against their fellow-men; but God is not mocked. "Whatsoever a man soweth, that also shall he reap." The Fatherhood of God is an eternal reality; the brotherhood of man is a living fact, and we can not have the one without the other. We may theorize about both, but theories we fail to use are worse than none at all. The theory of the brotherhood of man must really be worked out in a practical way before we can enter into any realization of the Fatherhood of God. Man works from the part to the whole. There is no love of God that precedes one's love for his fellow-man. If we begin by loving one another, we are going to end by loving God. The true service of God is that service which concerns itself with supplying the needs of our fellow-men.

The Christian religion looks at humanity as a whole, parts one of another, and that which works good for the parts works out in the end for the universal good.

The Christian faith teaches that love is

the fulfilling of the law, that in all our efforts for the betterment of our fellow-man we should use the spirit of love; that all our work should be done in a loving, kindly way.

It is a singular trait of man's nature that time and distance give perspective and color even to personalities and events of the past which, viewed in the light of our present surroundings, would lose practically all their color and romance. The Christian of to-day, looking backward over the lapse of time, and viewing the life of Christ, His mission and His work, commends it from every point of view while, if some one were alive in the world to-day doing the same work, living the same life, he would not receive the same recognition.

The trouble with the Christianity of the present is that it believes all that took place in the distant past, but looks upon it as something that is for ever past and gone. The age of miracles can never return, and yet miracles are taking place every day. We do not use that name, however, for them, be-

cause we no longer believe that anything takes place in God's universe that transcends His law. There never was an age of miracles and there never will be. The wonderful works wrought by the Nazarene and His followers were all done through a knowledge of the law of God and its application. What we need to-day is applied Christianity, practical Christianity, a faith wherein we not only acknowledge the truth of what the Master taught, but apply that truth to our every-day needs and requirements.

The religion that Jesus taught is something more than a collection of empty theories, or dead forms. It must become a matter of practical life and living. If all that was taught in the past was true then, it must be equally true in the present. If the Gospel could be freed from all its man-made incumbrances, so that men could see that the whole Christian religion was based on law and order, and not on any rite or form, that only orderly observance of the law constitutes vital and true religion, then

there would come a real revival of the Christian religion, and with such revival the present social and economic system of life would go by the board, as in no way fulfilling the requirements of the true Christian faith.

The judgment and condemnation which the Church and society so complacently mete out to its offending members, would, when viewed with the Christ understanding of cause and effect, become a two-edged sword which of necessity must injure those who wield it, quite as much, if not more than, those who give offense. If Jesus did not feel Himself competent to judge and condemn others, with a mind enlightened as His was, and said: "Neither do I condemn thee," how can it be expected that an unenlightened church and society shall mete out righteous judgment and condemnation. "With what judgment ye judge, ye shall be judged, and with what measure ye mete, it shall be measured back to you again." This is not a statement concerning man's law, but God's eternal law of cause and effect.

"The seed brings forth fruit after its kind," and all causes, be they evil or good, inevitably re-act upon the individual who first originated them. Individuals and nations are judged alike. The law never discriminates, but all reap what they sow. The unrest, turmoil and strife that exist the world over between capital and labor to-day are not without cause. Wrong on the part of both exists. The fierce competition of our time makes necessary that all production shall be at the lowest possible cost. Co-operation, with its labor-saving economies and its tendency toward the equalization of wealth, has not yet been realized at its true worth.

There can be little if any question that Jesus taught His disciples that co-operation was necessary to God-like living, for we find them coming together after His crucifixion and organizing, so as to have all things in common.

The world as a whole is not yet able to perceive the untold good that would come

through living a life at once so ideal, and yet so practical that no one would ever come to want; where human brotherhood would be fully realized and all the vast expenditure for prisons, workhouses, asylums, and all the many and various means now used to ameliorate the hardships and privations of the poor, would be done away with.

Such a condition of things would bring untold good to the race. Progress in every department of life would be accelerated; each would be working for the good of the many, and because the individual is an integral part of the whole, he would reap a much larger good than could possibly accrue to him from any purely personally directed action for his own welfare. Sometime, when we really come to understand what the Nazarene taught, the clergy will preach this from the pulpit, and then all people will live this gospel of human-brotherhood.

The old order of things will have to make way for the new; not through revolution, which engenders only the worst passions of

man, but in a natural, lawful, orderly way, wherein the ideal shall precede outer expression, wherein man shall feel and think first, and this in turn will lead to outer action. In this new life there will be neither class nor mass, but universal brotherhood. "The mills of God grind slowly, but they grind exceeding small." No law of God can be set aside indefinitely.

We are all working to knowledge of the higher laws of life. We are bound to outgrow the fierce competition that still exists as a relic of our animal past. Even the law of self-preservation will pass away before the coming of the Christ-law of non-resistance. Self-preservation was necessary at one stage in life, but at another stage it becomes transmuted, so that man, instead of concerning himself solely with his own personal good, loses such selfish thought in the unselfishness which works for the good of the many.

The religion of the future will be neither hampered nor hindered by any form, symbol

or ceremonial, creed or doctrine of the past. With the unfolding of life, the mind is ever forming new and higher ideals. Truth becomes a constant revelation, so that no form or symbol can indefinitely hold the ever-growing ideal. For symbols are only the outer bodies of inner truths, and as one's knowledge of truth increases, a new body is ever necessary for the greater truth which the old body is no longer able to contain, and for anyone to try and make it do so would mean only spiritual suicide. No man then, need try to make the dead and empty symbols of by-gone ages fill his present spiritual needs, for such a course must inevitably result in failure.

Yes, vital religion is the need of the hour; religion founded and grounded on the Laws of Life; a religion which shall be thoroughly scientific, in that its every theory shall find true outer expression, demonstrating beyond all question the truth and the vitality of the religion.

The new religion shall free man from the

sense of sin and from everything in the nature of disease. It will eliminate both the pain and sorrow that now exist. It will give us mental holiness and physical wholeness. Life will take on a new meaning: the shadows of materialism, of sin, disease and death shall all pass away, for joy cometh in the morning, and the light of life and love shall herald in the coming of the new day, when the Fatherhood of God and the all-inclusive brotherhood of man shall be realized in the hearts and minds of a humanity that is now consciously on its ascending pathway to Divinity.

Chapter II

THE POWER OF PRAYER

THE POWER OF PRAYER

"GOD that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands;

"Neither is worshipped with men's hands, as though He needed anything, seeing He giveth to all life, and breath, and all things;

"And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

"That they should seek the Lord, if haply they might feel after Him, tho He be not far from everyone of us;

"For in Him we live, and move, and have our being; as certain also of your own poets have said, 'For we are also His offspring.' "

“Neither is (He) worshipped with men’s hands, as tho He needed anything, seeing He giveth to all life, and breath, and all things.”

In view of the above statements we might well ask ourselves, why is it necessary to worship or to pray, seeing that He needeth nothing from us but giveth all things freely to us, and that He is ever more willing to give them than we are to receive. Of what possible benefit can prayer be if God requireth nothing of us, if we can in no way add to His honor or glory? And if no benefits can accrue to us from our prayers, why should we pray at all? And yet prayer must be possessed of value, otherwise it would not have been used from the earliest times to the present. We may have lost sight of its value; theology undoubtedly has had much to do in perverting and giving us false ideas both in relation to God and to prayer. We are still asked to believe in the personality of God; to place our faith and trust in a God whose mind can be changed

through the intercession and supplication of man; a God who gives good gifts to some of His children, while withholding them from others; a God whose mind is animated by such unreal passions as anger, hate and vengeance; qualities we despise and condemn when given expression to by our fellow-men. Such a God at best is only a man-made God, endowed with uncontrolled human passions and not such a God as Jesus taught of; a God of spirit, a God of love, a God working within man to will and to do.

We recognize the fact that law and order prevail throughout the universe, that the part comes as much under its control as the whole; so whether part or whole, all responds to the Divine Impulse, to the Living Spirit. All, whether little or great, is the expression of the wisdom and power of God, and all comes into being in a lawful, orderly way. Into this law and order there enters no spirit of anger or hate, for all law is working together for the good of not only the whole, but the part. If one fails to get

good, it is not because God is displeased or angry, but rather because such an one has failed to adjust himself to life and its laws in a thoroughly harmonious way. God does not make such adjustment for him; he must do this for himself, and when he does it he will surely find that what he may have conceived to have been anger and punishment, which he thought was being visited upon him by God, was only the result of lack of conformity on his part to the laws of life.

Then why pray and why worship, if He needeth nothing from us, if everything is a free gift, if He is kind alike to the unthankful and the evil? In what way do all the prayers of man glorify or exalt God, seeing that He is the Author and Creator of all things? And why pray to a God who lives in us, "for in Him we live, and move, and have our being?" Can one pray to that God which is within Himself? And of what advantage will it be either to God or man? There are many more questions we might ask, and the asking of them might all go to

show that worship or prayer was unnecessary, but there is an innate desire to pray and no strong desire ever entered into the mind of man without fulfilling some given object or purpose.

So, while viewed superficially, it may seem as tho prayer was unnecessary on the part of man. Nevertheless, it is one of the most necessary acts in life; not because through doing it, we are giving something to God, but because in the act we are realizing a closer relationship to the source of our being; because only through one's prayers can a man become conscious of the presence of God in his own life. Supposing God does live in and move the life of man, if man is ever unconscious of the presence of God, then what shall it avail man? No, prayer is the pathway which leads to God and to the consciousness of His presence in the life. But why is such consciousness necessary if He giveth to the just and the unjust alike everything needful, and every gift a good and perfect gift, and He needeth nothing!

at our hands. Why should we pray when all things are ours without prayer? All things are ours, but without prayer we cannot realize the truth of this.

Prayer is a means of realization; through realization we are able to lay hold and enter into possession of, all that is ours. Prayer is the magnet which attracts to us whatever we desire; for desire is the beginning of all prayer. Without desire it would be impossible to pray. Desire and prayer are a means of not only making known to us the real riches of life, but a means of attracting them to us, or putting us in a right relation to them. Prayer is ever an essential part of the lawful, orderly life as it is to be expressed through man. In every stage of man's life, it is making the way easier and better for him. The never-ending desire is the unceasing prayer. In man's early development his prayers were like himself, of the earth, earthy. His desires were associated with things. That was the first degree of prayer, but if man has a strong, earnest de-

sire, and is using work as well as prayer for its full expression, then he will realize the fulness of his desire. Having obtained such realization, new desires enter the mind, and a larger prayer is the outcome.

There again work associates itself with prayer, and desire is fulfilled. Thus it is all the way from the earthly to the heavenly. A time comes when, having realized to the full earthly desires, the mind turns within, and there is an awakening of inner desire; a desire to be fed by the living Bread of Life—a desire to drink of the Water of Life freely, so that one shall nevermore hunger or thirst. With this latter desire comes a conscious realization of oneness with the Source of Life, with the Source of Love and Wisdom. A new light illumines the way. Old things pass away, and there comes a new life, a life wherein man perceives that all things are subject to him, a life wherein he perceives that conformity to its laws is all that is required of him, that, because he has consciously entered the

realm of universal life, will, and intelligence, he has become one with it all, that he has entered into the real freedom of life, because he has brought his own life into accord with universal will and purpose.

So step by step all the way through life it will be seen that desire or prayer is necessary to the unfolding of one's own life. It is only because of failure in prayer that one becomes poor. In other words, prayer is necessary to a realization of one's riches, necessary to right adjustment, so that God's gifts can flow freely and spontaneously to the one praying for them.

To use a crude illustration: Prayer may be likened to the hook and line, cast by the fisherman into the sea with the prime object of catching fish. The fisherman, while not seeing fish, knows that there are fish in the sea to be caught, and has faith and confidence that he is going to catch them; and when as the result of what he has already done a fish is hooked, he labors to haul it into his boat. So desire is the invisible hook

and line which go out from us to fasten on to what we desire, and the work is the effort that we put forth for the full realization of the desire, the landing of the fish. As desire is cause, and work is effect, desire and work must eventually go hand in hand. An empty prayer is a mere repetition of words—a desire that does not go deep enough with heart or mind for one to work for its fulfilment. Such prayers because they are superficial, return to one void; the results are much the same as with the fisherman, who throws over a hook and line without bait attached.

Everything must begin with self; the individual stands as the representative unit of God on earth; in one way he is born for himself, he lives for himself and he dies for himself, and in another way he has no life of his own, and his life is the Life of the Whole living in him. It is the Consciousness of the Whole guiding and directing him. He lives for the Whole. No man liveth to himself, and no man dieth to himself, and liv-

ing and dying are alike a part of the whole. These two statements seem contradictory, and yet we may find that one in no way contradicts the other; that both are degrees of the same thing; that both are simply states of consciousness. At one stage of development, man thinks of himself as separate and detached, as standing alone, apart from the rest of creation; his consciousness is centered on himself, and to his mind the law of self-preservation is the greatest of all laws. Apparently he is living to himself and for himself; he is, as yet, but a feeble expression of the great Universal Self; but first of all he must live this state of consciousness, this little self, in order to grow through it to a higher consciousness, to a greater self, where at last the realization comes to him of his true relation to God and humanity. Yes, man is ever tending from the smaller self toward the larger selfhood, where humanity finally becomes lost in Divinity, where one lays aside the earthly temple in order to enter into an habitation not made

with hands, which is eternal in the heavens. Without desire or prayer, it would be impossible for a man to come into the highest consciousness of life. A man's desire and prayer show where he is in life's pathway. The different ideals which animate his mind are the milestones which mark his progress.

Without desire there is no vision; without vision there are no ideals, and one becomes lost in an entanglement of doubt and despair. It is far better to have desires, even if such desires are wholly attached to material things, than not to have desires of any kind. People get to a place in life where they are torn by the conflicting desires of the inner and the outer man, so that the whole mind is filled with unrest, but the unrest is really only the heralding in of a new day, when the old consciousness of earthly attachment shall be replaced by All consciousness of a heavenly attachment. In every stage of life, from the lowest to the highest, desire is necessary to one's physical, mental, or spiritual progress. It not only brings to

us all that we need in a material way, but it aids in the fuller development of mind and soul. In some degree, it relates itself to hope and faith, and the greater the hope and faith one can have, the sooner will come the fulfilment of desires.

We are told of the woman who was healed by touching the garment of the Master, that she had been afflicted for many years; that she had spent all her money on doctors, and was rather worse than better. The facts show that the woman had a great desire to recover and be whole and strong. They also show that she was not to be discouraged, that she was willing to give all she had in order to regain health, that she had been persistent in seeking health; that in all that she had been doing, even altho it had failed, her mind had not become filled with doubt or despair, but the great desire had brought with it great faith, and she knew that if she could only touch the hem of His garment she would be made whole. Here, in an instant of time, came a realiza-

tion of her prayer; a prayer that had been sent forth into the unseen for many years, a prayer wherein every material thing had been sought and tried, but at last to be realized because of an ever-increasing faith that her prayer would be answered. One may not always get that which he desires in the way that he thinks he is going to get it. Sometimes he may lose all he is possessed of before he is ready to receive that which he desires most of all. For sometimes one's possessions act as an impediment to receiving still greater possessions. As with the case of the young man in the New Testament, who wanted eternal life, and was told to go and sell all that he had and give it to the poor, his desire and his love of riches were holding him back from a realization of a higher desire, and before its fulfilment could come he would have to unburden his life of conflicting desires, the eye would have to become single in order that the whole body might be filled with light. Very often so it is in life; in order to realize some

great desire many minor or lesser desires must be laid aside as obstacles, or hindrances, to the accomplishment of the fulfillment of one's greatest desire.

How often we think of the spoken word as being prayer that one offers up. Words, however, at best are only symbols of one's thoughts, and the symbol is never the effective thing; it only stands as it were representative of something which lies back of it, and real prayer is the mind's sincere desire uttered or unexpressed; but the use of the spoken word is to give an outer expression to the inner thought, and it therefore has its place in prayer. When one gives expression to his thoughts through the spoken word, it very often serves to make that thought clearer to himself. Clearness of mental vision is necessary to true prayer. One's thought-desire must be formulated in a clear, concise way; one's prayer should never be vain; there should be no more repetition of thoughts than of words. One does not increase the magnetic power of prayer to draw

to them what they desire through confused thought, or by much speaking. One should first of all determine whether the something desired, if received, is really going to prove beneficial to the life, because sometimes when one's desires are realized, afterwards they have found that instead of bringing something beneficial to life, they have only brought something painful, or inharmonious. Remember that desire of any kind serves to relate us to whatever we desire; and that in its fulfilment it may bring to us that which is going to be renewing and creative, or that which may destroy and disintegrate. Some may say that many things come to them which they have never desired. We can answer this best by saying that there is within them something which corresponds to the things which come to them, and without this element or desire it would be impossible for such things to come.

Regardless of what one may think, the magnet always attracts that which is kindred to it, that is, unkindness in the individ-

ual attracts unkindness from others; selfishness attracts selfishness; whatever we feel and think most about, serves to constitute the magnet which draws to us from others the same feeling and the same thought. This may be said to constitute the unconscious prayer, which, is just as sure of being answered as the conscious; because, all our prayers are answered whether they are good or bad; and if we take the foregoing into account, it will be comparatively easy for us to find the reason why so many things occur to us, which, viewed superficially, are not of our own making. Perhaps not one half our prayers have a direct, conscious, definite desire and purpose in them. We all continue to be acted upon by the old desires and habits of the past. True it is that to a degree we have become unconscious of their action; nevertheless, continually we are drawing from the subconscious mind things that we have thought, been and done in the past. Automatically we may be said to be repeating them over and over again, so that it is

seldom that the selfish person ever thinks of himself as being selfish; it is seldom that the one who is unkind thinks of himself as being unkind. Habits and established ways of feeling and thinking are being constantly lived without much thought being given to them one way or the other; they are seemingly so natural that they receive but little, if any, attention in the way of correcting wrong conditions of habit, thought or feeling. It is necessary that we should have some realization of that in which we are lacking before we can set ourselves to work at the task of overcoming and correcting our mistakes.

Knowledge precedes action and sometimes we may find our prayers at variance with our acts, but the outer act is always a true expression of one's inner life. It is possible, of course, for one to simulate outwardly something that does not exist inwardly; but even then if one's outer acts were closely scrutinized it will be found that people are telling more of the truth of what they are than

they really think. Said the Nazarene: "There is nothing hidden, that shall not be revealed." And outer word and deed, in the end, tell the story of one's inner life. "As a man thinketh in his heart, so is he." There is a divine unrest and dissatisfaction with oneself that is necessary before a new understanding or a new life can come. There is little hope for progress so long as anyone is satisfied with himself; the dawning of hope is first when people see their own shortcomings, see them as something to be overcome. No matter if at first there is comparatively little, if any, effort put forth for their overcoming. When the wrong condition is perceived, it can never leave the mind at rest; it becomes a factor that will make for greater unrest, until one is compelled to form in the mind a prayer, a desire, for the overcoming of wrong desires or wrong habits. It is the clash between that which is partial and incomplete and that greater longing in the life for wholeness or completeness; and sooner or later, the greater thing must

win out because it is written into the very constitution of things that man must unfold to every possibility, to the use of every part. He must develop whether he wills or no, and if he does not choose to will in accordance with the Divine plan and order, then he will find a compelling influence that will force him through sin, sorrow, pain and disease, through bitter experience of one kind or another, to at last recognize his greatest need and cause him to desire and seek to have such need supplied. No man can set aside or nullify the eternal laws of God and all law is ever making for fulfilment. One may determine as to what his attitude is going to be in reference to life, but such determination never nullifies the action of law. The mills of the gods may grind slowly, but they will grind exceeding small, and they never stop in their grinding, there is no going back. Progression is the eternal watchword: forward, onward, upward. Slowly but resistlessly does this come to the one who sets himself in opposition to the laws of life. No

law of God has ever been broken, or can ever be broken; no eternal law can ever cease in its action. One's life, through true desire, may be brought into such relation to Divine law that the one may be said to be co-operating with God, working together with God for the accomplishment of the Divine end or purpose. This is the fervent prayer of the righteous, that availeth much; and that its answer cannot fail its fulfilment is certain. To learn how to pray is to learn how to live. To learn how to desire, or ask for everything needful, and then to be willing to work for the full expression of all we desire, places one in right relationship with his Creator from whom he receives every good and every perfect gift. And because of such knowledge of prayer one will also be brought into right relationship with his fellow-man. For every man will come to see that, giving or imparting to others out of the riches or the fulness of his own life is sure in the end to enrich further his own life. Let each one feel that he is a representative of

God to carry out God's will to his fellow-man; and that as God gives to him freely he will as freely give to others of what he has received from the Great Giver of All, and that he who does this confers a blessing not only on others, but on himself as well. Giving and receiving are the two ends of one law and one should as willingly conform to one as to the other.

So that men and women may have all things, as it were, in common, every avenue of life must become one of either giving or receiving; then humanity may enter that Divine brotherhood where co-operation is as involuntary as the giving of light or heat by the sun. The brotherhood of humanity must become a realized fact before any full realization of our oneness with God can take place. A man who says that he loves God and hates his brother has no love of God in him, because no one can say truthfully that he hates the part, yet loves the whole, and man begins with the part, with the self and works from part to whole.

Prayer need not concern itself so much with the future as with the good of the present. Desire or prayer which puts heaven into the future time as something to be realized after one has passed from the physical form, is the prayer that keeps one from entering the Kingdom of Heaven at the present time. To-day is the day of salvation, not to-morrow, not some future time, but now in the present. We shall never see God first in any distant heaven; there must come first of all the realization of God living in the life, of God manifesting Himself through us, working within us to will and to do; and the Kingdom of God can come on earth only when it is first recognized as a state of consciousness in the life of man, and when we desire or pray that this Kingdom of God may come on earth then the best answer to our prayer will be found in the effort we are putting forth to bring such a Kingdom of God on earth. The making of the world a better place for all God's children to live in will make for not only the welfare and hap-

piness of others, but for our own welfare, our own happiness, because that which we give out never returns to us void; it brings with it its own harvest and so in our daily lives we may see our prayers fulfilled or realized day by day, hour by hour, and life may become an increasing and unending prayer, in which heart and mind are at one.

Desire and words are by no means the ultimate of prayers. The communion of the soul with the Over-Soul should be the end and object of all prayer. "Be still and know that I am God." When the stillness comes into life wherein all thought and desire becomes as if it were dormant, in the cool of the day, the Lord God walks in the garden, and while the outer ear is closed and the inner ear is open to the still small voice, into the life of man has entered a consciousness which is not thought or desire, but the ecstasy which comes from the consciousness of the presence of God. In this consciousness the whole outer world is left behind; one hour of such consciousness is like a thousand

years. Time, space and things are all left behind, and the peace and the love of God which passeth all understanding have entered into the life of man.

Prayer in its last analysis is communion; a communion that no one can realize through any description or experience of anyone else. No one can know God for another. Each one must become conscious of God for himself. Is there any condition that we can liken this to? Only through feeble comparison and then there must have been an experience preceding. Sometimes two people may sit alone for an hour or more and tho not one word breaks the silence, yet there is a peace and a joy experienced by both which to some degree the spoken word might destroy. It is not simply a communion of mind with mind, but rather a communion of soul with soul. It is not so much an inter-relation of thought with thought as it is an inter-relation of feeling with feeling. In such communion there may be a degree of activity of thought on the part of both, but this does

not constitute the real communion, but when heart beats with heart, when the breath in one breathes in unison with the breath of the other, there is a oneness of realization, wherein thought and speech would be in the nature of an intrusion. This is a foretaste of what awaits the one who consciously enters into the Kingdom of God; whose life becomes lost, as it were, in the Divine Life and when all separateness of existence ceases to be.

This inner communion brings to man the full realization that he is one with the Source of all Life and Power, and that because of such oneness the immortality of his own life is assured; because of its oneness with the Universal Life. Prayer in its last analysis tells us who and what we are; explains to each one who is ready to enter into this consciousness his true relation to God and his fellow-man. Just as outer desire causes a wish to enter into the possession of material riches and through such desire we attain that end, so inner desire at last brings us to the

most vital touch, the "feeling after" and communing with the Source of all real riches; the Source of every good and every perfect gift. Having once realized this the riches of both the inner and the outer world become accessible to us. In a true sense all things necessary, whether of a spiritual or a material nature, are ours to be used for our own interest and good; and not only this, but because the individual is only a part of the grand body of Humanity, he will use all that he is in possession of, spiritual, mental or material, for the interest and well-being of this great body of which he is one of the members.

If the statements made in this chapter are true, how necessary then is it that all should enjoy the benefits which proceed from man's highest desire and deepest prayer. And how are we going to prove the truth of them save through taking the advice of One who had attained to a full knowledge of this inner kingdom, to a complete realization of His sonship with God when He says: "Enter thy

closet and shut thy door." He knew without doubt whereof He was advising, that all real communion with God must come when external things were excluded from man's consciousness, when the mind, with what seems to us to be its almost ceaseless activity of thought, had become quieted and at rest, and there had come to the life the silence of the Divine Consciousness. Neither thought nor speech is able to impart to another this consciousness but to the one who knocks the door shall be opened; to the one who seeks shall the way be found; to the one who asks, to him shall be given. The Divine Consciousness has its beginning in each life in the self, ending at last in the consciousness of its oneness with the Universal Self wherein all the seeming separation has passed away and the soul has entered into its full realization of sonship with God, and a joint-heir with Christ having attained to the fulness of the measure of the Divine Plan wherein the microcosm becomes an outer living symbol of the Macrocosm and humanity is lost in Divinity.

. . .

Prayer is not serenely folding one's hands and waiting for the prayer to be fulfilled, but in all its successive stages, from the prayer of worldly desire to that of highest aspiration, prayer, to fulfil its perfect mission in life, must be followed by action. God works for man through and by man. Living desires, ideals, prayers, while in a state of being, must become embodied and take form on earth. Of what practical use is a great picture in the mind of a painter if he never gives expression to it on canvas? Of what use is the composition of the master-composer if never written into notes? How is anyone to know that he is become possessed of living riches if he is not using such riches? No, out of the abundance of the heart, the mouth speaketh; therefore, all the beauty of the inner ideal should stand revealed in outer form. This is the coming of the Kingdom of God on earth; the Kingdom which all mankind should be unitedly working for, each worker fulfilling his part according to

his plane of desire and according to his degree of development, so that each man's work may be said to be the justification of his desire. All work should be a perfect expression of that which every individual feels and thinks, an outer manifestation of the inner vision, a symbol of love and power. The Divine lives in man in order to create—to create in the Spirit of Love and Wisdom is the very highest prerogative of the life of man. The Heaven in man is the Divine Plan; the new and glorified earth is the result of the discovery of that Plan and a living effort to give expression to it. God is the Supreme Architect, and man is the builder. It is God's will that, through man, the Kingdom of Heaven shall take form on earth.



Chapter III

THE VALUE OF WORK

THE VALUE OF WORK

OFTEN grown-up people watching strong, healthy children at play and noting the untiring energy they put into it, wonder how it is that they do not sooner get tired from play. Little children are perhaps nearer the gate-way of heaven than grown-ups. I mean by this, that they live their little lives in a more natural way. They enter into play with joy and eagerness, and while engaged in it forget everything else. The little mind is alert and the body is quick in its movement, but when sleeping-time comes the healthy child relaxes in every part of his body and in a few minutes is fast asleep, only to awaken with renewed energy, with greater vitality. Play is necessary to the child's continued healthy life. The child is using his surplus vitality in doing two things

all unknown to himself. His running, shouting and playing are helping to develop his mind and body. Day by day he adds to his physical strength, day by day his mind becomes quickened and renewed; and because he is using energy as fast as he acquires it, then through perfect relaxation in his sleep there is an ever-increasing influx of energy into his life. The child is unconsciously fulfilling the law of his being, in using mind and body to give expression to himself in his play, and putting all of his little life into the doing of it; and when the play is finished, he rests as perfectly as he has played.

There are many lessons which grown-up people might learn from little children. There is a great lesson in the way the child plays and sleeps, in the way he acquires energy and uses it. Remember that the little one is putting a great deal of mental effort and physical work into his play, but that he is doing it with real zest and enjoyment. Later in life this zest and enjoyment seem to be lost and the work of life becomes a bur-

den of mind and body rather than a joy. And when one awakens from slumber there is not the same desire to be up and doing for the love of doing, neither does one usually feel the same degree of vital energy as that by which one was formerly animated during childhood.

We may well ask ourselves the question why boys and girls get so much enjoyment out of life, so much of real happiness and health, and why later on the same boys and girls, grown to manhood and womanhood, begin to look at life rather as a burden than a joy. Some may answer because of the responsibilities that one must shoulder and the work one must do; that when the play-time has ceased then one has to be serious and settle down to the daily requirements of life.

But why should the play-time cease? The boy or the girl put into play both mental and physical effort, and work of all kinds must be done in the same way. Why have the mental and physical efforts remained, and the joy departed? Is it because one puts so

much more effort into work than formerly into play, or is it because something that should be natural in life has been lost? Are men and women working in the same way that children played, putting heart and mind into their work, so that the hours do not drag?

If they were doing their work in a spirit of joy, would they become either mentally tense or physically worn out? Again, when they have finished their work and retire for the night, do they find that same power to relax, and go at once to sleep? Are they thoroughly refreshed by their sleep when they awaken in the morning?

These are some of the questions that people might ask with profit to themselves; they are some of the questions which I hope to be able to answer in this chapter.

In the first place most people are agreed that a certain amount of play is necessary for the child's health; that the child, in order to lead a sane, healthy life must learn to use both mind and body, and that this is

best done by allowing it to play. What is true of the little child is just as true of the grown-up person. One must use both mind and body in order to retain health and strength in both, and one must learn over again to use both in the way that the child uses them. When children refuse to play or do it only in a half-hearted way, we think they are not well or that there is something abnormal. We might well apply this same opinion to people who refuse to work, or do their work in a half-hearted way. We think that something serious is the matter with the child when he loses interest in his play and refuses to join in the games of other children, and we usually find that with his doing so there is a loss of appetite, that he is neither as bright mentally nor as well physically; it may be because the child has acquired the way of play as his father or mother acquired the way of working. He may have become mentally, and consequently, physically tense in his play. He may have carried this with him when he went

to bed, and have been for hours unable to sleep, and when he did sleep, the mental tension and physical strain not having become fully relaxed, he could not get the energy necessary to replenish what he used up the previous day. The consequence was that, not having a surplus of vitality, he could have no inclination to play.

It is neither the play nor the work which uses up child or man, but the way the child plays and the way the man works. If an individual puts joy into his work; if he rejoices in the work of his own mind or hands, through so doing he keeps out all unnecessary mental or physical tension and when the work is finished for the day, his satisfaction over what he has accomplished is such that he lies down and sleeps like the child, in a thoroughly peaceful, restful way. When he awakens he finds his mind renewed and his body invigorated, and he is ready for a new day's work.

Let us remember that work is a vital necessity to well-being, that we are working out

our own salvation; in other words that through work and work alone can the development of human life be carried on; and that all work should be done in a natural, careful and orderly way, in order that the greatest results may accrue to the worker. Let each person know that, in order to bring about the full development of his life, he must make an untiring effort, not the strained, tense effort which tires, but the joyful, happy effort to work out the full plan of his own life. While sorrows and troubles may come, as with the little child, they should soon be forgotten and left behind; obstacles may present themselves in one's everyday life, but they only test one's strength and make one grow stronger in moving them out of the way of progress.

Let a man learn to rejoice in the work he does, let him give to it his best thought and attention, let him strive to do it in the best possible way, the burden of work will not then rest heavily on his shoulders. We must all learn to work as the normal child plays,

with heart, mind and body, and when one's day's work is done, like the child's play, it should be left behind. One should never be thinking and planning about how best to do the next day's work; each day should be sufficient unto itself. People should never cross bridges until they come to them. There is a time for everything under the sun, and it is not the time to talk about one's work after working hours are over.

With the ending of the labors of the day, every man or woman should seek to divert the mind into new channels. They should get mind and body into a state of relaxation wherein there would be no effort in going to sleep, after having retired for the night. Grown-up people need something of the play they recommend for children; they need change. People get into ruts through always thinking and doing the same things, and variety is the spice of life. We need more variety in life. The plodder who sticks to one thing and eats and sleeps and plays with that one thing uppermost in mind,

may accomplish it, but in so doing, it will be at the expense of mental poise and physical health, and such a person is usually a bore to others because he is unable to think or talk about anything other than what he is doing. Most people think that others should be to a degree interested in what they are thinking or doing, and up to a certain point they are quite right.

The person who is going to make progress in life will be the one who takes a vital interest in all that is going on in life about him. This does not in any sense mean meddling with other people's affairs, but rather taking an interest in the welfare and accomplishment of what others are doing. In work or play, interest should never be divided; the thing which is in the mind at the present moment should have full attention. One should learn to put the best of oneself into everything that one does. Whether at work or play, study or conversation, one should never do anything in a half-hearted way. The more difficult a thing is to do,

the more essential it is that you should put your best self, your best thought and action, into the doing of it. Dissipation of one's forces comes because of people doing things in a strained or a tense way, by allowing worry or anxiety to fill the mind, or giving way to unreal emotions. But there is no one thing that makes for the dissipation of energy to such a degree among the great multitude of people, as failure to keep the mind centered on what one is doing. If the mind flits, like the butterfly, from flower to flower, flying first in one direction and then in another, then such a person is not going to get anywhere. One may think because of excessive thinking and hurry and worry in work, that one is accomplishing a great deal, but it will be found that much that is done will have to be undone, and that all hurry and worry have brought little reward. There is a vast difference between clear, quick thought and strong forceful action, and the nervous and worried condition so many people bring into their daily labors. Clear,

concise thought should precede action. All true outer action must be an effect of thoughtful purpose. Everything we do in life should have purpose in it; everything should have some definite end. Knowledge should be acquired in order to use it. Physical strength should be used, not only to accomplish some definite object in the outer world, but in order to retain physical strength. The purposeful life is always a life in action; there is a time to dream and there is a time to act. But when the time for action arises, then whatsoever a man's hands findeth to do must be done with the man's might, so that the outer expression may become truly representative of the inner man. The one who dreams best should be the one who works best.

Living ideals should become living forms. All a man's outer work should truly and faithfully be an interpretation of his dreams, of his visions, an outer revelation of his soul and mind. No one should ever allow his work to become automatic; the work will

of a necessity be automatic if the mind is automatic in its action. Through one's dreams or visions, one may ever be bringing something new to bear upon the work; an easier, quicker, and better way of getting results may be found, so that, as the years pass on, instead of doing less work, one should have acquired the art of doing not only more, but better work.

When we begin to do things mentally and physically in a purely automatic way, we have not only ceased to grow, but disintegration of the body begins, and we begin to grow old; if one can ever keep the mind new by having some new thought or new interest in life continually springing up, such a person is not going to become old. The years may pass by, but there will be youth, vigor, and an interest in all that he thinks and does that will stamp him as young in mind and act.

It is absurd for anyone to think that a man or woman at so-called middle-age has reached the limit of capacity for either men-

tal or physical work. In reality they should have come to a place where they could not only do more and better work, but the effort should be ever increasing. Occasionally we see people retire from active work in middle age, with either the idea of enjoying life or improving their minds, but both the enjoyment and the improving usually cease unless in such cases there has entered some definite object or purpose, wherein is to be found something of the same effort, something of the same energy, that had formerly been put into work.

In both cases, either of enjoyment or improvement, the likelihood is that the mind and body, not being used to the same degree they have been accustomed to, begin to lose something of their real vitality because vitality comes to us in order to use it. We can have all that is necessary for rightful use, but we are not given vitality in order to misuse, abuse, or not use it. Vitality exists in order that man shall use it. Energy exists in order that everything in God's universe may

respond to it, by giving full expression to the plan or design that was written into everything from the least even unto the greatest. Failure to use means stagnation and stagnation is death. The tides ebb and flow, but there is action both in the ebbing and the flowing. Purposeful action must enter into everything. In work or play there should be always a purpose, for without purpose there can be no rightful use, only a dissipation of one's forces.

One should never try to gauge the amount or quality of the work he does by what he receives. There is a law of compensation that in the long run metes out exact justice. For a season one may keep giving, and giving far in excess of what one is receiving, but all the giving is only the seed sown which in the end brings its own recompense. Honesty and integrity of thought and action are necessary to the well-balanced life. One who shirks, or tries to get through the world with giving as little as it is possible for him to give, may use all the cunning of mind in

order to receive all that he can possibly get, and apparently for a time may succeed. But his success at best can be only apparent, for in all real receiving there must have been a real equivalent of giving. We are not living in a world of haphazard, but a world wherein every thought and every deed counts. We can make our work count for us, or we can make it count against us. It all depends on how it is done.

In more ways than one, in the long run, the man who works in a strong and efficient, persevering way is sure of winning out. Others will appreciate his work at its real worth; if he does not get the appreciation he deserves in one quarter, it will come from another. This logically follows, because he is using his best thought and effort in his work, for day by day, yes, hour by hour, consciously and unconsciously to himself, he is cooperating with the laws of life and is bringing about greater development in his own life. So whichever way one looks at the question of work, one can see nothing but

benefits flowing from a true direction and action of both mind and body.

In the lowest forms of manual labor a man can make his work not only a true expression of, but an honor to, himself when that work is done in a thorough and conscientious way. In the highest department of life, one may dishonor his work because of a loose, lax or shirking way of doing it. In either case, the work is representative of the man, and to a marked degree becomes the criterion of the man. We shall all stand or fall by our work. If a man builds on straw or stubble, his work shall be destroyed. Work must rest on a foundation of honesty and integrity.

I have just said that we stand or fall by our work. When we are judged by our ideals, the judgment and condemnation always come because of failure to express what we know, to make the outer work correspond perfectly to an inner ideal, and so a man may stand judged or condemned, or approved, and rewarded by his own work. It

is not possible for him to escape the responsibility; no other man can do his work, but unto each man his own work, and unto each man his own reward. And in the end, with what measure has been given it shall be measured back to him again.

Work is also an outer evidence of man's religion. The truly religious man, or that man who has brought his life into conformity to life's higher laws, will use exactly the same law and order in the outer world that he has found in his inner life. No man ever really finds within himself the Kingdom of Heaven without ever after making a conscious effort to hasten to bring, or to express that Kingdom on earth. Work is the very last thing which shows man's true relation to the source of life and his fellow-man, for no man liveth unto himself. Everything we think or do has some influence on the lives of others.

This being true, it follows that our best thoughts and our best deeds must bring with them more satisfactory results on the lives

of others. Said the Nazarene, "there is nothing hidden that shall not be revealed." A man's life-work is the secret key by which to unlock all the hidden mysteries of his inner life. The great composer, the great painter, the great poet, or the man who works with his hands in a great way, all reveal themselves in their work. At one time it is one thing, and at another time it is something else, but the whole work is the complete revelation of the man.

There are people who think themselves superior to the work they are doing, and who, because such work does not come up to the standard of what they want to do, often slight their work, or are in a fault-finding state of mind and dislike what they are doing. This tends to make it much harder for themselves; time drags, they become mentally and physically exhausted. In some cases they think that the work is too hard, not realizing that they are making it harder for themselves all the time.

The best way for anyone to outgrow his

work is to put heart and mind into the doing of it; then it will be done in the best possible manner, and when one has done anything well he is always in a better position to graduate to something higher.

There is meaning, there is purpose, in everything in life; there is a reason why people are kept at one kind of work, even when they think they can do better at something else. We can outgrow any position in life and grow into a higher one, if we wish to do this in the right way, and not by slighting or fault-finding in our occupation, but through doing everything in a thorough way.

More than at any time in history, does the world now need competent men and women to carry on its work; more than ever does the world need men and women of thought and action, as life becomes more complex, as new thoughts and new ideas are necessary. The one who is in possession will always be able to rise. In mounting the ladder of progress one should remember to mount one rung at a time; the movement

should always be an upward one, not a quick or a hasty effort to gain some point of vantage to-day which may only be lost to-morrow; but rather a steady, persistent and persevering effort, and while having a definite end in view, different ways and different means should be used for the attainment of such end.

It is not necessary that one should be turned aside from purpose because of new or unexpected things coming up. Sometimes unforeseen obstacles obtrude themselves and one comes to feel as tho the thing he had undertaken required too much effort; that he was unequal to its accomplishment. This is always a mistaken point of view; that which comes to anyone in life to do, comes because he is able to do it. It may require great mental or great physical effort, or both; but such effort is going to make for greater strength of mind and body. One is going to grow strong in the doing.

Let him learn to rejoice in the fact that he is deemed worthy of such an undertaking

and if it should be that he fails at any point, not to be discouraged or cast down, but rather review the situation and find out wherein he is lacking and then make the attempt again to bring victory out of seeming defeat, and bring success out of failure.

There is something else that I wish to make plain in connection with work. "If a man does not work, neither shall he eat." That statement might well be put in another way—neither can he eat; for without work of one kind or another, there can be no real digestion or assimilation of food, and one has to resort to all kinds of methods for producing an artificial appetite, and usually one has to resort to material remedies to aid digestion. It is utterly impossible for anyone to retain mental or physical health or strength without using both mind and body. When the people who now try to avoid work come to understand its true value, the world will be filled with people all engaged in doing something to make the world a better place to live in.

I have said elsewhere that a full and complete expression is necessary to the well-balanced life, and that the only evidence of full and complete expression, must be found in work, in what he is able to do in whatever department or field of labor he is engaged. At one time in life, a person may be able to express but little, but that little should be the forerunner of still greater expression. No one should ever rest content with what he is able to do.

All one's thoughts and actions should be directed to still greater perfection of expression. The mind should constantly be renewed. There are many ways and means of renewing the mind. Reading good books helps to stimulate the imagination, and listening to good music has an inspiring effect upon the mind. So has seeing wholesome plays, not the morbid play that deals with tragedy or the abnormal side of life, but the play that uplifts, or the play that amuses and causes one to laugh. For the person who is confined within the house or shop, there

should be outdoor recreation. One must learn to live a large life, one wherein he is able to enter into the life of his fellow-man, and to understand his relationship as a part of the whole. One will find as one continues in this course that there will be an ever-unfolding knowledge going on in his life, making for newness in mind and thought, something new as it were being added to life day by day. The real worker should never be tied down by habits that limit him in his work. Limitations too, should be recognized only in order to be overcome. Circumstances should be realized only in order to be controlled. What seems to be the undue pressure of environment should be only an indication that new adjustment is required.

Looking at life in this way, will bring new interests and new zest into everything one is doing. Everything should possess an interest, and one should be striving constantly so to increase his vision and his knowledge of life that each day shall bring with it a

larger horizon; each day the great world in which he lives shall bring new visions, some new story of life. Everything should be done in a whole-hearted way; whether one works or plays he should enter into the full enjoyment of it all, and when it is finished, let it pass out of the mind, in order that something new may enter, remembering that there is no finality in life, but rather eternal progress.

In the New Testament there is a statement made that for every idle thought we must give an account. Idle thoughts are thoughts without purpose in them, thoughts that are non-productive and all negative; they are destructive to the physical body of man. They render their account in weakness. Every real thought is constructive, making for the upbuilding and strengthening of the body, while idle thoughts are destructive. The worker must learn to control his thoughts, must see to it that they are really constructive from first to last. One might say that this would entail only serious think-

ing; no, there is a humorous side to life that is just as necessary in its smaller way as the serious side. One needs to laugh, and the amusing side of things stimulates one to laughter; and if, as Solomon said, laughter is better than medicine, then this should show us that the humorous side is not mere idle thinking, but something which helps to give a certain amount of color to life.

Perhaps I might say just a word here in regard to conversation. Occasionally we find people who indulge in satire or sarcasm, in what seems to be a very effective way, causing others unhappiness or pain. But the pain we give others returns to us and the one who indulges in sarcasm, at the expense of someone else will find that in the end he has sowed seed in his own life that will bring forth only mental and physical pain besides relating himself to others in a wrong way; to a greater or a less degree, the adverse thought of those whom we may have offended will act upon us.

The real worker should always try to

work under the most favorable advantages, not to be placing obstacles in his own way, obstacles which no one else but himself can displace and which tend to make his work fruitless. Conversation is no longer either witty or amusing when it is making someone else unhappy. The truly constructive worker should always be clear and concise in his thinking and in his speech. He should be simple, direct and straightforward. All that he does whether in speech or act should be a true expression of himself. Honesty and integrity of thought and speech must later show itself in man's work, so that everything one does is done in the best possible manner. Remember that living ideals must precede all expression. See to it that the ideal is all that heart or mind can desire, and then the next forward step should in every way give full and free expression to the inner ideal.

In this way we shall learn to fulfil the perfect law of life; in this way we shall become workers together with God.

Chapter IV

WOMEN AND FREEDOM

WOMEN AND FREEDOM

THE whole end and object of life is to unfold to all that we are. There is nothing more than this; there is nothing greater than this. It is through true knowledge that we are to become free, not through the mere accumulation of facts that we fail to use; but rather through that knowledge which we transmute into wisdom: the knowing and the doing.

Symmetrical growth on any or all planes of life must come through freedom. When there is too much pressure on anything or anyone in life, so that the thing or the person is not free to live according to the inner plan or design, lack of freedom will result in a development that is other than symmetrical. If the pressure of environment, or the undue influence of people on other lives is

excessive, then to a degree the life will be warped, or it will not conform to its perfect plan. It is very much like a tree growing between two rocks. In its natural way, the trunk of the tree would be round; but instead of this, the tree must to a degree expand in another direction. True symmetrical growth has been thwarted.

What is true of the tree holds good in human life. Men and women do not grow symmetrically in mind and body, because there is a lack of true freedom in the world. Ecclesiasticism in all time, has been responsible to a great degree for this lack of freedom. In former times women were classed with goods and chattels, and had little if any chance to express themselves in a lawful way, because so many opportunities of self-development were denied them.

Medieval theology made of woman a hindrance to man in his growth and development, while the highest spiritual conception of the ages gives woman the highest place. If, as the Nazarene said, God is Love, and

the mother-love is the purest and most unselfish in the world, then of necessity, because of that love, woman must come closer to the great Heart of the Infinite.

In an allegorical story of the creation of man, we find that woman was taken from man close to the region of his heart; or, symbolically, from that part in which is man's love nature. Again, in Greek mythology, we find that Minerva springs full-fledged from the brain of Jove; so that in either case woman seems to be the finer product.

Nevertheless, regardless of man's highest spiritual conceptions concerning woman, her position in life has throughout all time been relatively inferior. The right to cultivate her own mind, so that she could think and reason as clearly as man, has been denied her. Only as a higher and better civilization has come into being, has woman begun to occupy anything like her natural place in the world. And yet, in the highest civilization of to-day, many rights are denied to woman, because of this feeling of superiority in the

mind of man. In restricting her freedom and consequent growth, he has without doubt been standing in the way of his own still greater development.

Nature has given woman as great burdens to bear as she has given man, and woman requires the freedom of her own life, in order to do her work in the most satisfactory way. If she is made amenable to laws, of which she has had no part in the making, then those laws should not bear more heavily upon her, than on her brother man. Yet, in most civilized countries the law favors men rather than women. If men consider themselves not only the stronger but the superior beings, then it should be their privilege to make laws that would thoroughly protect and do justice to women—the weaker sex. There can be no justice in laws that discriminate. There should be exactly the same laws for both, and both should have some voice in the making of laws.

No matter how wise a man may be, he can never live the life of a woman; no mat-

ter how intuitive a woman may be, she can never live the life of a man. He or she must live a separate life, and in order to make these lives perfect in expression, perfect in the spirit of love, there must be absolute freedom. The moment a demand is made for this freedom, that moment will mark the beginning of its realization. With the demand comes the answer—ask and ye shall receive. In proof of this, in the last fifty years, practically all the laws that have given greater liberty or justice to women have come on account of her activity in demanding her own inalienable rights and she will never rest satisfied until she has secured absolute equality before the law. Woman must have her say in the making of the laws by which she and her children are to be governed. There are, however, different spheres of action, and the man in his own special line of work should not have his liberty encroached upon in any way by the woman. There are certain things in life that he can do, and do better than woman, and

he should give his whole mind to the doing of these things: that particular sphere of action is his own. In like manner, a man should not encroach on the domains of work particularly suited to women, and while each may discuss and talk over matters, yet in the end each must decide for himself or herself just the right thing to do, and when this is once determined, there should be no interference upon the part of the one or the other.

The growth that has been taking place in the life of woman is very much like that described in the tree growing between two rocks, where there was pressure exerted on the trunk from both sides. The growth has been going on, but it has not been symmetrical, in that women have developed more of the intuitive part of their nature than thinking and reasoning faculties, and it requires both to bring about the well-balanced mind. Again, because man has denied woman intellectual development, he has himself suffered as a consequence. The intellect has in his case been over-developed, and his soul

attributes have not come into fullest being, therefore he has become as unbalanced in his way as the woman in hers. If men and women had developed side by side, like the true comrades they should be, this one-sided development could never have taken place, they would then have had the symmetry of growth that comes from all true development. Women, having developed the intuitive side of their natures, have become to a marked degree religious, but religion, brought about by this process without aid of real thought and reason, is at best only a one-sided development and is not what can give true mental balance. Therefore it will be seen that women to-day are the main prop of what we might call obsolete religion, while men have had little if any really religious development.

If we go into our churches, we shall find that the larger part of congregations is composed of women; that comparatively few men are there because the intellect of man has to a very great extent freed itself from

bondage to creed and form. Woman, however, being more conservative, and less intellectually developed than man, yet having developed the religious element in her life, holds on to old exploded forms and beliefs, because she is not yet capable of taking up questions and reasoning them out in a clear, logical way. There are many women to-day bolstering and upholding systems of religion that were long since dead to the great majority of men; thereby neglecting to put to the best advantage their influence over man, and actually retarding him in his spiritual development. No one, however, is as much responsible for this condition of things as man himself, because of his failure to give the same freedom to woman that he holds for himself. Only, then, as perfect equality exists between man and woman will there be right adjustment in the world.

You may ask, "How is this perfect equality to come, if women in general can not compete with man, either in labor or in clear, conscious thinking?" Man and woman

are two parts, we might say, of a perfect whole, and woman more thoroughly represents what we call the love nature, and man what we call the wisdom nature. Now, it is through combining the two that we get the completeness of life, and until there is such perfect combination, there will never be a condition of perfect harmony in the world. It is a question of head and heart. The head is not the principal part; the heart is just as essential to the body as the head. If there is one thing that is deeper than the other, it is that which we feel rather than that which we think. We do wise thinking only through feeling and love. One law must regulate both.

The world to-day is very slow in appreciation of original thought. People from whom we might naturally expect original thought are not real leaders. We might reasonably look for original thought from religious teachers, but we find none there. In the majority of young men who go through theological seminaries, you cannot differenti-

ate one from the other: all are thinking the same thought, the thought of a thousand or two thousand years ago. It is dead thought, and the result is they are not able to produce renewed life in the world.

Enter any department of life, and you will find people referring to the authority of by-gone ages, and never living in the authority of the present time. The advanced thought of the age is practically outside all organized, conservative thought, which only serves to trammel and bring people into bondage. This condition of things is found in nearly all institutions; and reformations will never take place from within any great organized body. Reformation always takes place outside organization. In the last hundred years, and we might say for centuries past, neither the Catholic nor the Protestant religions have ever led in one great reform. The church has always been in the rear and there is no immediate prospect of its ever becoming a real leader in vital reforms. What is written concerning religious organi-

zation is equally true of orthodox scientific and educational organizations.

Take a man like Flammarion, the astronomer. He was once considered one of the greatest astronomers, but you will now hear reputed scientists say of him: "He *was* a great astronomer until he became upset by psychical research; he doesn't hold the position in the scientific world he might have held, if he had not gone crazy on spiritual matters." Take as another instance, Alfred Russell Wallace. Some years ago he took up the investigation of spiritualism. He expected that he was going to demolish spiritualism in a scientific way, but he found certain facts that could not be gainsaid, and those facts he had to accept. And so Alfred Russell Wallace lost caste in the scientific world. Sir Oliver Lodge, a man who stands in the very forefront of the scientific world to-day, has to some degree come under the same ban, because he is interested in trying to solve greater questions perhaps than the scientists who decry him have ever even

dreamed of. Just as soon as a man expresses original thought, and because of that, takes action, that man is not going to be able to stay in any great scientific body or college with comfort to himself. In every department of life the institutional side has that which holds men and women back, has that which keeps them in bondage. It is only as we get away from that side of life and begin to live our own lives, that we know what the freedom of life means, that we begin to think for ourselves in an original way. If we admit anything without accepting it as final because some one else, considered an authority, has said it is so, but accept only those things which we have worked out for ourselves and proved to be true, then we shall fully express ourselves and thus live in the spirit of freedom. This is the end and object of life, to give full and free expression to all the powers and possibilities written into life. Progress and freedom are eternal verities.

As the world grows wiser, there is greater freedom coming. It has been coming into

the lives of women slowly for many years. Man, as I have said before, is not a religious being. I say this in the broad sense of the word, because he has not developed his innate power of feeling. His life is not stirred to any marked degree by faith, or love, or joy; he has no keen appreciation of the intuitive side of his life. So man reasons about life, and looks upon the conclusions that women reach as more or less erratic. She says: "This thing is so," and he asks: "Why is it so?" And her answer is: "I do not know why it is so, but I know it is so." A woman often knows intuitively the truth of a thing about which a man has reasoned and thought, for which he has been unable to find a solution.

A woman would be better fitted to bring up strong, self-reliant children, if she had the same advantages that men have—if she were free to live her own life according to the dictates of her own mind and conscience, instead of being compelled to follow a course in life which is often repulsive to her, be-

cause some one else dictates that she shall do so, or shall not do so.

Let us further touch on the necessity for freedom in the mother's life, in order to bring up children in the way they should go. To this end it is necessary that there should be a perfect recognition of equality between father and mother. The mother has far more to do with the care of children than the father. The mother's direction of the life of the child is more of a constant thing because the mother is more with the child. If the mother's mind is not developed intellectually, in her advice to the child she cannot make herself plain and clear, and because she is unable to do this, the child grows up without that true understanding it would receive from a mother intellectually and lovingly equipped. And when a boy or a girl comes into contact with the varying states or conditions in life for which there has been no preparation, knowledge is usually derived through bitter experience, causing oftentimes much sorrow and regret, experience which

might have been avoided had the mother been intellectually wise.

How necessary it is that the mother's mind shall be capable of taking a large view of life! If that opportunity has not been opened to her, or has been denied her, then the effect will be that the minds of the children will not have the same advantage, will not have the same opportunities, as if she had had the greater knowledge and the larger freedom. Women should, therefore, demand it,—I do not mean so much by the spoken word, as by their desire or prayer. They should use the desire of their minds for a life which they shall be free to live, without let or hindrance. Through the effort woman makes in this direction, must come its full accomplishment.

Again, mothers should cultivate the thought of freedom in the minds of children. In the generations to come, a thought of freedom that had been instilled in the life of the child when its mind was in a plastic state and easily received impressions, will

bear untold fruit. I think it was a Roman Catholic priest or bishop who said that, if he could have full control of a child for the first ten years of his life, he would remain a Catholic ever afterwards; if he could thus leave his impress upon the life of the child, there would be without doubt less liability to change than would come through later impressions. Some psychologists tell us that we do not change the general trend of our minds after we are twenty-eight or thirty years of age. While I do not believe that that is so in a general way, yet it is doubtless true concerning many people. The bondage from which many women suffer, and from which men have to suffer, too, because of their ignorance, is constantly being reflected upon the life of the little child.

We must think of the child as we would want him to be and do. Never be afraid that the child is going to do something that will injure his or her own life, because you have taught him freedom. You can give him the thought of carefulness,—to do each

thing in a careful, orderly way, and by-and-by you will perceive the child becoming self-reliant and independent, respecting the rights of other children, and not domineering over them. The domineering child will later on become the domineering, tyrannical man; because he has been shaped in that way, he will continue to express himself in that way. We must begin, therefore, to inculcate in children the thought of freedom—the thought of the perfect equality that should exist as between boys and girls, as between brothers and sisters, men and women. If parents would only impress upon the minds of boys that their sisters have a perfect right to freedom—just as much as they have—and if they were taught mutually to respect each other, and understand each other, there would be no desire on the part of the one to interfere with the other; but when one claims to be the head, and thinks the head is practically all, and simply tries to dominate the other, then the head is in bondage, because it has been making bondage for others.

So if a man would come into a larger and more complete life, he must recognize this equality, this true freedom that should exist between man and woman; that one is no higher than the other, that they are both parts of one whole, that there is completeness only in the unity of the parts, and that one part is just as essential as the other, and one part is the equal of the other part. If any one lives less than this, then he is not living his own life. If he lives less than this, he will never fully express himself. If people assume this false position, their children's minds will be filled with the same thought, and development will not come in the way it should. There must be the thought of perfect equality.

A great many people quote Scriptures and say that women have no right to usurp the place of men—that they have no right to do this thing or that thing. A woman has just as much right as a man as regards anything she can do and do well. There are many things she can do better than a man can do.

It will be found that in certain things, however, man excels, and in certain other things that woman excels. But this is no reason why, if a woman wanted to do a thing that men do, she should not do it, and that if a man wanted to do certain things that women do, he should not have the right to do them.

It is right to leave the individual free to live his or her own life, to choose the mode of life one wishes to follow, and what it is that he or she can do best, and let each live according to his or her own ideal. If that were the general order of life, we should have a great deal more original thought in the world; because each person would have to think for himself, would have to lay out his own plan of life, would have to see clearly outlined the things he wanted to do in the world.

For instance, an individual would not be a Roman Catholic because his father or mother was a Roman Catholic; he would not be a Protestant because his parents were Protestants, but would think out his own re-

ligious views, knowing that he had a right to his own conclusions, and thus he would use his mind in such way as to bring about the greatest development.

We should learn to be reasonable with our children; we should inculcate in their minds the thought of freedom; we should impress upon their minds that they are living their own lives, and if what they do is good, they will get the results of the good, and if they do wrong, they will get the result of wrong-doing. Therefore when the father or mother asks the child to do a thing, or to refrain from doing of it, and the child asks why it should be done or left undone, his question should be answered in the right way, and a reason given so that his mind may not become warped and he may learn to know not only the why and wherefore of everything he does or leaves undone, but learn to use his mind in the same way in dealing with other children and may carry this same method into mature life.

For instance, a child is told to "Do thus

and so." Possibly he is allowed to do a certain thing one day and on the morrow is told not to do it. The child wants to know why he has freedom of action at one time, and is denied the same liberty at another time. Often you will hear a child say to its father or mother: "You allowed me to do it yesterday; why can I not do it now?" And the parent will respond: "Never mind why. Because I told you not to do it is enough." But is that enough? No, it is not enough to bring up a child in that way, because all these thought-pictures imprint upon the mind of the child are going to become sub-consciously his inheritance, and in after life he will use them in the thoughtless way in which parents have given them.

As we understand more and more the action of the sub-conscious mind, we shall find that what we place in the mind of the child in the first few years of his life, is going to make the most lasting impression; that habits and desires formed in early life are going to continue to live on and become

harder to overcome than those formed at a later time. The child of the overbearing parents will become the overbearing man later on. Children express to a marked degree the mental qualities of those by whom they are surrounded. Only once in a while the child rises superior to the conditions by which he is surrounded, showing character enough of his own to overcome the conditions of environment and live out his own life in every way according to the dictates of something that is within him.

- The generality of children simply take up the things parents have established for them, and go on living them throughout their lives. Thus there can be no question but that the efforts directed toward the development of the child's life must be more far-reaching in their effects on civilization than any similar efforts toward the improvement of adults, whose thoughts and habits have become so crystallized that it would be difficult to change or break them off.

Again, I repeat that children should be

brought up in the spirit of freedom; we should give them all the freedom that it is possible to give them, and then we shall see self-reliance and independence of character developing. Such children would later develop into men and women able to go out into the world and meet it and its temptations in a strong, true way, overcoming all difficulties that presented themselves, instead of going down before them.

It is absolutely essential that we should all be free in order to live our lives—to live them as God intended we should live them—to express fully and freely everything that is written into the life.

If we do not have the freedom that is essential to life, then we should in our minds demand freedom and earnestly desire it, and because the desire and demand have gone forth, there will come the perfect fulfilment of that demand. We should make for ourselves new conditions in life, whereby we may be free to live our own lives and grow in a thoroughly symmetrical way. Into each

person's hands has been delivered the responsibility and care of his own life.

And this we can do only through our own personal efforts. No one can do it for us. Whether we live the life of religion or philosophy or science, we must live that life for ourselves and through ourselves live it in freedom. And standing for our own freedom, we shall stand for the freedom of everyone else in the world, and we shall be making it easier for all to live life as it should be lived.

We must learn to think for ourselves; we must become self-reliant and independent, but in order to be free and independent, we must respect the independence and freedom of others. In this way, offering no resistance to others, others will offer no resistance to the things we do. We can then live in a thoroughly harmonious way, living as we see and understand the truth, and the truth shall make us free.

At the present time, men and women, according to their varying degrees of develop-

ment are more or less subject to circumstances and environment, because of their belief in external laws over which they have no control, but the time is near at hand when a more enlightened body of people will come to a full understanding of the fact that circumstances should be controlled, and environment thoroughly adjusted. This spiritual and mental uplift will have a far-reaching effect upon the lives of the many.

While humanity is "one" there are nevertheless many degrees of development, and in the evolution of life the highly developed soul touches other souls on the plane just below his own, causing an awakening in them of innate powers. This in turn is transmitted to still less developed beings, so that it may be said that the highest stage of development affects all development, from the lowest up.

We are linked together; we are members one of another. When humanity is redeemed, it will not be for any one part or for many parts, but for every part, the

whole. . "I will draw all men unto me." The law which lifts the highest is the same law which lifts the lowest, for all the links of humanity go to form one continuous chain, and the uplifting of one means the uplifting of all. Thus it is that the enlightened soul, knowing itself inseparable from God realizes its oneness with all humanity as well as its oneness with the only Source of All-Love, Wisdom and Power, and passes from under the law of sin and death, and comes under the law of the Spirit of Life. This is the true freedom—the freedom of the sons of God.

Chapter V

WHOM GOD HATH JOINED

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MARRIAGE is perhaps the greatest event that comes into human life, because in its perfect culmination the happiness of two individuals is assured, while if the reverse of this be true, untold sorrow and suffering may be the result. It is, therefore, the one great step in life to be more carefully considered than any other, and without such consideration, disastrous consequences will in all probability ensue.

The average novel, whether it be well or ill written, usually represents the social conditions of the times. It is a noteworthy fact that we seldom find any books of this type which, while bringing out the morbid psychology incidental to the married state, offer any remedy or real suggestion for a solution of the marriage problem. Where the

drifting apart of husband and wife with the attendant circumstances of unfaithfulness to the marriage vow on the part of the one or other is not depicted, a great majority of novels end where logically the real life should have begun. For romance and sentiment, instead of waning with the tying of the marriage knot, should become an ever-increasing factor in human life, and if it fails to do this there must be something fundamentally wrong in the marriage state; and all showing up of the morbid psychology of such a condition will prove of little avail in making matters right. There must be a right way of doing everything, and from the right way there should come the full harmony of life. What the world needs most of all, especially in the closest of all relationships, marriage, is not to have the disabilities and unhappiness it entails exploited, but rather that a way may be shown or suggested for overcoming them. Very little can be said in favor of such morbid psychology, for with its false suggestions of living,

it is more apt to create the unfavorable conditions depicted than to remove them.

Spiritual teachers of the times are so engaged in trying to perpetuate the old order of things, which no longer answer the full requirements of life, that they are blind and therefore unable to throw any light on the vital problems of the day. If men and women would mate happily, they must first of all put marriage on its true foundations of love and understanding, viz., unselfish love for each other, and a true understanding of each other's needs and wants, otherwise the foundation will be laid on shifting sands and there can be no real presence in the relation.

While it may be a difficult matter to reach such understanding, honest effort should be made on the part of both husband and wife. As far as the man is concerned, it is often a difficult matter for him to put himself in a woman's place and consider her many needs and requirements in order that she may live a harmonious life. In all probability there

are few men in the world who ever come fully to understand their wives, let alone women in general. I believe it is easier for a woman in the end to understand men than it is for men to understand women, for the reason that, as a general thing, women live more intuitive or inner lives, while men are given to thought and reason and external living. Only then as the two are able to enter into each other's lives, and this continues to be a growing condition, can we hope for harmonious living between man and wife.

Love, romance and sentiment serve to give brightness and color to life during courtship, but if these cease after married life begins, it were better the marriage conditions had never been entered into. Before marriage the woman often idealizes her lover, only to awaken from a shattered dream when it is too late.

Parents are to a very great degree responsible for failure to enlighten the minds of boys and girls on their future responsi-

bility in life, so that it commonly happens that young men and women enter the marriage relation without any adequate knowledge of their duties and responsibilities to each other. Parents, through false delicacy, or sometimes with the thought that their children will find out such things soon enough, throw no real light upon life's way, so that their children have comparatively little, if any, real understanding of the requirements of married life.

If two people come together in the spirit of unselfish love, even if lacking in knowledge, there is every hope that they will be able eventually to work out all their problems in ways satisfactory to themselves. But unselfish love is far more rare than it should be, and too many marriages are founded and grounded on selfish interests, and in the light of this, parents should not shirk their duties toward children, but should bring them up in a way that will work for their highest good in after life.

Boys should be taught at an early age

that they have no right to domineer over their sisters; that the manly boy is kind and courteous and is never overbearing with anyone; that equality should exist between boys and girls and that a boy should respect the rights of girls in preference to having his own rights; that only as he does this will he grow to be a true man. Boys and girls should be taught that the fulfilment of selfish ends and desires can never make for happiness; that it is lawful and right that they should be happy, but their happiness rests more on making others happy than in seeking happiness for themselves. Above all, as boys and girls grow toward manhood and womanhood and begin to think of the married life, their minds should be imprest with the magnitude of the change they are contemplating, and that thoughtful care should be exercised in the making of that change. They should be shown how necessary it is to be unselfish in seeking their own as well as another person's good; that love for that other person should be the dominant

note of their being, and that a greater happiness will result from effort to give love rather than to receive it.

Position in society or material wealth should be considered as only secondary factors; for the uniting element which is absolutely necessary is abiding love, without which two people might have anything and everything else without realizing the real joy and happiness of the married life.

Therefore, it is vital that the very first principle of true marriage should be understood by young people, which is, that loving, understanding, mutual co-operation is necessary to all harmonious living, and young people who disagree before marriage need not expect to agree afterwards.

There is a glamour about courtship which is more especially true of younger than older people, so that the tendency on the part of both to idealize each other becomes extreme. Add to this the natural sex instinct for reproduction, and we have here the most favorable conditions for awakening a loving

understanding and truly mutual co-operation on the part of both. Real marriage consists in the twain becoming one, one in soul, in mind and in body; and this alone constitutes the marriage where God joins two together, and wherein man cannot put them asunder. Any marriage having any other foundation than this can at best be of only a temporal or transient nature. Love is the fulfilling of all law and only through living it can we ever hope to fulfil life's laws. The law is never satisfied with anything that is partial or incomplete. All things and all people must tend toward fulfilment—completeness.

Selfish aims and desires can never bring to anyone permanent good, and when these, on the part of one or both, enter into the marriage relation, sorrow and distress will be the outcome. Sometimes what seems to be an altruistic motive defeats its own end, because underlying it there is some interest. Women sometimes marry men beneath them in development, believing that they will be able to raise them to as high a plane of liv-

ing as their own, and later are cruelly disappointed. If oneness between the man and the woman does not exist in the beginning, there is little likelihood of its existence after marriage. It is barely possible that two people may first come to love each other after marriage, but the chances are all against it, because conditions previous to marriage are more favorable to the awakening of love.

No individual man or woman is a whole man or a complete woman. Each is complementary to the other and only through the perfect union of the two can come the whole, the completed life. An intense desire that exists in the minds and hearts of both man and woman is the magnet drawing them into the closest relationship. It is possible that neither one nor the other is conscious of, or realizes the truth of this; and so, the force becomes, as it were, a blind one that will lead either to shipwreck or to a happy consummation.

There is one factor not to be underestimated, the desire to possess and to be possessed;

and while, underlying this desire, there is something which is true, there is also very much that is false. Man thinks that through possessing he will be made happier. The desire for happiness is natural. Possessions, without understanding their relative values, are often hindrances to happiness rather than aids. If the man is going to possess the woman, then he in turn must be fully possessed by her. All possessions must be equal. Nature never intended that one person should profit at the expense of another, for giving and receiving are equal—are the two ends of the same law. Let it be fully understood that if woman is complementary to the man, so must man be complementary to the woman, that there can be no one-sided possession, and that one's happiness can never consist in literal possession, either of persons or material things.

Possession to the grown-up is very much like the little child that is not content with merely enjoying the warmth and flame of an open fire; he wants to possess it, to handle

it, to make it his own. In trying to do so he not only burns his fingers, but he no longer experiences the pleasure of the warmth, or the flame, because of the wrong relationship he has established to the thing so ardently desired. Thus, true adjustment to inner and outer conditions constitutes really the keynote of our being; and it is only as harmonious adjustment takes place between man and woman that real marriage is consummated. I have said that man's life pertains more to the outer world, and woman's more to the inner. Generations of the cultivation of the intellect on the part of man have developed his thinking and reasoning powers beyond those of women, while the suppression of the use of her intellectual faculties in the past has tended to make woman far more intuitive than man. The present tendency, however, is making for woman's intellectual freedom.

Very often men discredit their wives and sweethearts because of their not being able to take the man's point of view, and yet the

man's point of view that is carefully reasoned and wrought out may be much further from the truth than what the woman has intuitively come to know. Consideration then on the part of both is necessary to harmony. Men should understand that women require, besides love, sympathetic appreciation; that a woman is not fully satisfied with being loved, if she is held to be simply one of her husband's possessions, but she wants to feel that she is his comrade, desires to enter into his joys and his sorrows, and to live a life wherein both are mutually helpful and free. If she is deprived of this, there will always be something missing, and she is more than likely to keep her inmost thoughts and feelings to herself.

Some men have a foolish, thoughtless way of making comparisons if they find something lacking in their wives. They refer to someone else as being in possession of that particular quality. It is far better to let all comparisons go than to bring about a state of irritation, not to say resentment. Doubt-

less the wife could find as many comparisons that would work to the disadvantage of the husband, if she chose to do so. Husbands too often think they are carrying the real burdens of the family life; they fail to realize that the woman has burdens equally great and is bearing them quite as patiently.

Both man and woman have their respective worlds of action. The woman should be able to enter the man's world of action and see through his eyes the pleasures as well as the hardships of his world, and the man in turn should be able to see through the woman's eyes all her joys and troubles in her world of action. This would tend to engender mutual appreciation of each other's qualities and abilities, and both the man and the woman would get more accurate knowledge of each other's cares and responsibilities.

Marriage is a partnership wherein both partners must be equal, wherein all dividends, mental, moral or material, should be shared alike. If either partner undertakes

to acquire the greater share, something of happiness passes out of the life. Perfect balance is needed. Oneness in the marriage life does not consist in either one or the other getting the lion's share of anything. The husband who wants love and sympathy from the wife must give love and sympathy in return.

The wife who requires thoughtful consideration must be as willing to give it as to receive it. Each must recognize the other's sphere of action; each must be left free • to regulate life in accordance with the highest knowledge each possesses. Freedom of thought and action is just as essential to the woman's welfare as to the man's. Neither should seek to control or compel the other. Mutual advice and co-operation are necessary to harmonious living. Nevertheless there should be no coercion which would tend to prevent freedom of thought or action on the part of either, because each soul must live his or her own life, and the final dictation must come from within the soul of the individual.

In every sphere of life, freedom is necessary to growth and, in so far as one restricts another's freedom, he is in bondage also.

The world would have a much higher civilization, if in the past and present, women had been allowed the same freedom of thought and action that men have had, because they would have been better fitted to bring up their children in a more intelligent way than it was possible for them to do under the bondage of other minds. When the equality of the sexes is fully recognized, and men and women work from exactly the same basis of law, then not only will the woman come into her own, but man will also be greatly benefited.

The greater freedom that is coming to woman may bring with it many temporary disturbances in upsetting the traditions and conventions of the past. But this will hold true of any radical reform which would work in the end for the good of humanity. I believe that it will not be many years before the highest civilized countries shall have

exactly the same laws for women as for men; that rights and privileges will not be accorded to men which are not granted to women. If there is perfect equality in the divine law, there must be perfect equality in man's law.

The woman should be the rightful ruler in her own sphere of action, the home. While she should consult with her husband and accept his cooperation in every possible way, the man has no more right to infringe on her liberty of action in the home than the woman has to go to his place of business and dictate to him what he shall or shall not do in a business way. In the bringing up of children, both should be mutually interested and should often advise together as to the best ways and means to advance their children's welfare. No father has any right to leave the exclusive care of children to the mother. The best needs of children would be better subserved through the loving thought of both.

Men cannot be too particular as to how

they talk and act toward their wives before children; the overbearing husband is setting an example for his sons to become overbearing with their mother and possibly other women in after life. Boys are very apt to imitate their fathers. The man who uses the . . . greatest kindness and respect towards his wife will have sons who will thoroughly respect their mother and sisters.

During the child-bearing period the woman is more sensitive than at other times. She feels the responsibility of the little life within her. She feels far more than her husband can, its needs and requirements. Intuitively she discerns the necessity for love and harmony, in order that the little child's development may in no sense be interfered with. The ancient Greeks were far wiser in their day and generation than we are. They made the surroundings for their wives as beautiful and harmonious as it was possible for them to do. A woman during this period should be kept from everything that would tend to shock her sensibilities. Her

life should be made a bright and happy one—free from anxiety and worry. In this way will be laid the right foundation for the strong, healthy child.

The responsibility of parents to the child begins long before its birth. There is just as much responsibility on the part of the father as the mother. The mental and physical condition of mother and father before the birth of the child may have a lasting effect on its future life. Peevish, sickly, fretful children may only be expressing the fault-finding, irritable, worrying condition of father or mother before their birth.

Loving harmony between man and wife will create a health-giving atmosphere that will save many doctor's bills for children. Children are far more sensitive to the thought-atmosphere by which they are surrounded than adults are, and many children pass out of the world because of the inharmony existing between fathers and mothers. Too much care and attention cannot be given to this phase of home life.

In turning to consideration of the woman's responsibility in this matter, we realize that present-day civilization is more complex than ever civilization was before; that the requirements and needs of the present are far beyond those of the past. The ideals of fifty years ago not only differ in kind but in degree. These ideals are ever changing and because of this, adjustment and re-adjustment must be constantly the order of the day, otherwise there would be no harmonious living. So in the matter of the new education of woman. With her intellectual development, has come an independence and self-reliance that were not known in the old days. In respect of caring for herself, she is no longer wholly dependent on man for her mental or physical support. If needs be she is sufficient unto herself. This should not be construed, however, as causing women in any degree to be any less loving or capable wives. The added intelligence should make for truer and better conditions, but in the measure that men hold to the old ideals con-

cerning women (i.e., their subservience to themselves), friction between husband and wife will be the result. But it should be remembered that if men are to assume responsibilities and to make allowances in order to promote harmonious living, it is equally imperative for the women to do their share in the marital relation. Harmony of life ensues only through mutual co-operation.

Perhaps one of the most prolific sources of inharmony in the home relates to the way in which many women become careless and neglectful of their appearance after marriage. This appearance is indicative of a corresponding state of mind; we might say a mental and moral letting-down. It would be well for women to consider that life is not ended with the marriage service, but is in reality just beginning, and therefore everything that tends to retain the loving consideration and the respect of the husband counts just that much more for the continuity of harmonious living. Now, small as the detail of the mere changing of clothes and the

attractiveness of personal appearance may seem, nevertheless, it is of importance in more ways than one.

It may be urged by some that since the great majority of humanity belongs to the working classes, to impose on an already tired-out man or woman the duty of change of dress, after bearing the burdens of the day, would be asking them to take on what to some might appear to be a needless task. While it may entail a certain amount of thought and time, nevertheless the gain accruing from it will be of far greater advantage than the extra time spent on the work entailed in the doing of it. There is no question but that change of clothing brings with it change of thought, than when we lay aside the clothes we have been working in and put on others, it is almost the equivalent of leaving our work behind, and there is a certain freshness and a self-satisfaction that in every way proves beneficial. One may have little clothing, and yet make it look bright and tidy. Personal appear-

ance must be reckoned with. There is no excuse for people being slovenly or untidy. They should put their best foot foremost in everything they do.

Let a woman use the same art in retaining a man's affection as she did before she married him. Someone has said, "The way to a man's affections is through his stomach." I am inclined to think there may be more truth than poetry in this statement. The majority of men think a great deal of a good dinner, and this being the case it behoves women to give considerable thought to the matter. Order and tidiness in the house should never be neglected. Make the home surroundings pleasant and attractive, and there will be less desire on the part of men to go to clubs. Wives too often make a serious mistake in trying to monopolize all the time of their husbands. They should invite their friends and their husband's friends to their home. Man is a social animal, and if he does not find sociability at home he is going to seek it elsewhere. It is

better to face all the facts, than later on to be disturbed by them.

Women should employ tact in dealing with their husbands. I am inclined to think that men are just as much given to moods as women, that there are times when men need demonstrations of affection and others when they may be so wrought up in themselves or their projects that they almost resent it. A woman should be quick to divine her husband's different moods, and make her adjustments accordingly. It is possible for almost any woman to make herself indispensable to her husband, without in any way giving up her own rights or privileges. It is not the part of wisdom, however, for a woman to sacrifice herself for her husband. Equality between man and wife does not mean the sacrifice of either one or the other, for self-sacrifice on the part of one fosters selfishness on the part of the other.

Wives should try to keep the true poise, the perfect adjustment, that is so necessary to harmony in the home. The wife should

feel herself so firmly entrenched in her husband's affections that she should never have cause for jealousy concerning anyone else.

Jealousy is one of the false emotions which not only makes for unhappiness and discord in the life of the one who entertains it, but it has the effect of touching other lives and producing similar results. Whatever one feels or thinks, tends to awaken similar thoughts and feelings in the minds of others, so that often through false thoughts and emotions one loses that which he most ardently desires to keep. One has absolutely nothing to gain through jealousy and has everything to lose. It would seem as tho, when there appears to be any occasion for jealousy, one at such a time should try and use his truest thoughts and highest feelings in order, not only to keep his own mind at peace and rest, but to inspire the other mind with corresponding faith and trust, with the desire to do what is true and what is right.

Let a woman know that, if she will use the higher forces of life, through such use

she can overcome wrong thoughts with true thoughts, false emotions with real emotions, not only in her own mind but in the mind of her husband. Let her picture in her mind all she desires her husband to be and to do, and then rest assured that he is being and doing it. She should exercise faith, faith for her husband and faith for herself, and the deeper the conviction of her feeling, the more she will influence and awaken her husband's consciousness in the right direction; so that her influence may be of untold good, and her faith actually cause him to express the qualities she idealizes in him. Intuitively women discern spiritual truths to a greater degree than men. Therefore a woman should use her greater spiritual knowledge to strengthen and uplift her own life, and if there is any real unity existing between her and her husband its effect will not only be felt by him, but will sooner or later be expressed in his life.

Few women realize the effect of the silent thought and the inner feeling upon the lives

of their husbands. If they did they would certainly use it to a far greater degree than they do at the present. But they should remember that in the doing of it, their own minds should be free from selfishness; that what they think and feel for their husbands, they are also feeling and thinking for themselves and that the only way to get good is through giving good; that the way productive of the greatest happiness in life is always through giving and that through true giving comes all true receiving.

• Women in their daily lives experience many little cares and worries, and these cares and worries are the causes for mental and physical fatigue. It is not the part of wisdom for a wife to recite these things in detail to her husband. It is much better to let them pass from her mind as quickly as possible, for in dwelling upon any trouble or worry one magnifies the little thing and it is given undue importance to the detriment of both the man and the woman. Husbands and wives should share their joys and sor-

rows together, but not little annoyances and trivial things.

There is one other thing that wives should always take into consideration, and that is the necessity of living within their income. Few women understand the business side of life and there often exists the need of economy which they are not fully able to appreciate. If they have husbands who are generous, or who desire to please them, they are often led into debt and have serious difficulties which might have been avoided had there been some forethought used.

There are few troubles that the average, honest man dreads more than being in debt. Through it, to a degree, he loses his independence and self-respect. He is not a free man. He does not hold the same position with other men who are free from debt. One may very easily get into debt, but when it comes to getting out of it, that is another matter. Being constantly in debt, impairs one's health, destroys happiness and shortens life. Wives who desire bright, happy

husbands, whose minds are free from worry and anxiety, should not only be careful in their own expenses, but should influence their husbands against all extravagances or needless expenses.

The wife and husband should learn how to put themselves in each other's places and through doing so get some true understanding of the daily and hourly life each has to live. If they took this course, they would be more likely to be tolerant and patient with each other's shortcomings. Mutual consideration, mutual helpfulness would go far to do away with misunderstandings. Neglect, lack of appreciation, fault-finding, all tend to quench the fire of love. True marriage can never be a one-sided affair, where one gives and the other takes all, or where one rules and the other obeys. Make no mistake. Man may be the head, but woman is the heart, and one is as vital to the body as the other.

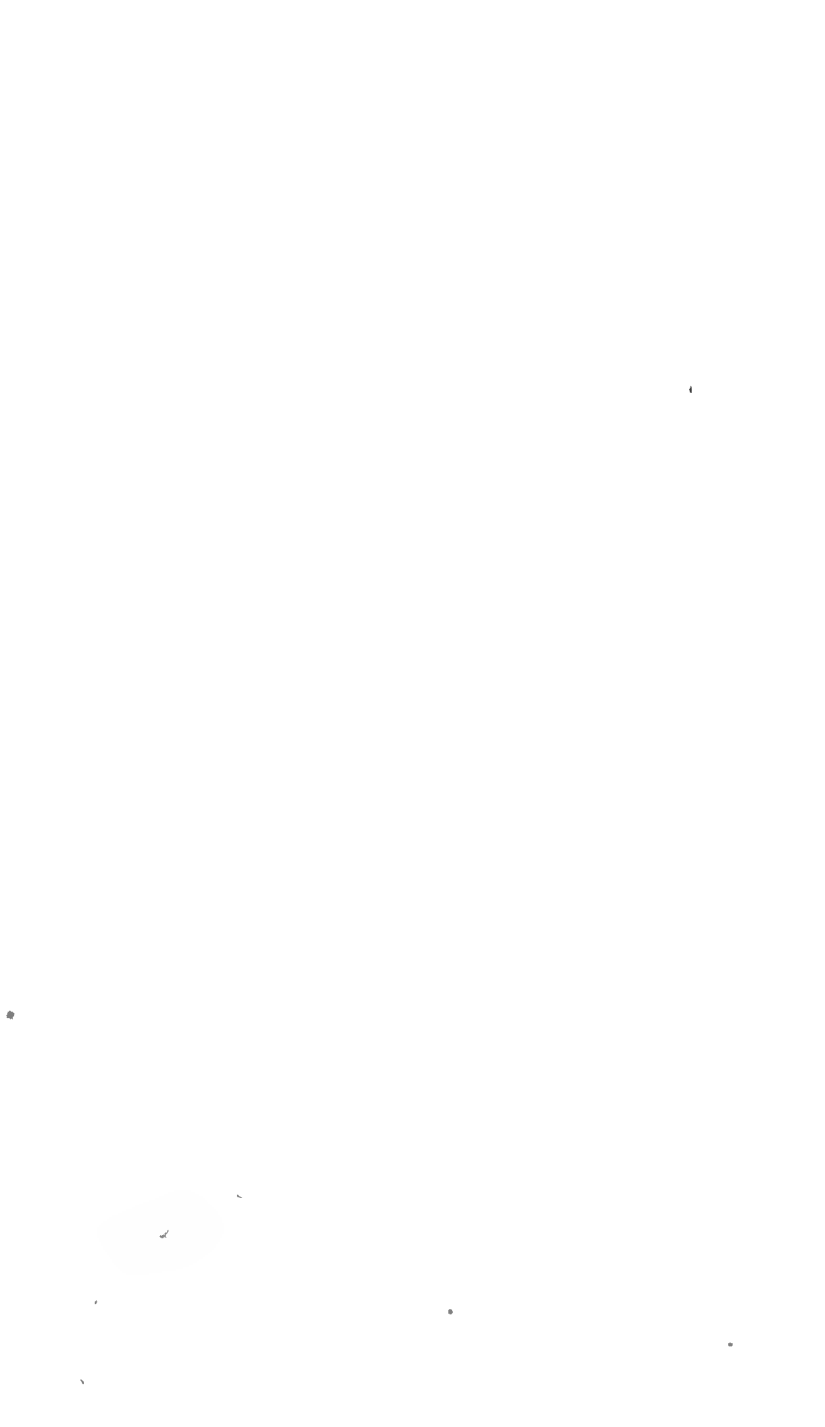
Wisdom and love are two parts of one whole, and neither is complete without the

other. If man is representative of one, surely woman must be of the other. When we get at the heart of marriage, we have a perfect ideal. It is only in its outer expression, on the plane of change and growth, that we lose sight of the ideal, so that the divine plan is not perfectly fulfilled. But all change and growth is a tending toward ultimate oneness—perfection. And before universal oneness can be fully realized there must already exist the oneness between the man and the woman. “God works from whole to part, but the human soul must rise from the individual to the whole.” A man and a woman may not realize their oneness in this world, but somewhere, some time, must come that realization. And with such union will come the greater union of individual souls, becoming one with Universal Spirit.

All creation is moving toward the realization of oneness. Men and women should seek not only to see the ideal union before marriage, but try to fulfil all its requirements

after marriage. We get the ideal first, but we can never be content with an ideal that is not exprest. The ideal lives in the soul, but the expression is always through mental and physical effort. We may know what we should be, but we can become that only through working it out. While the ideal man and woman was written in the soul of each from the beginning, yet each must become conscious of the innate ideal and each must through his own personal effort give expression to that ideal. In the working out of the ideal union that also existed from the beginning of time, only as love and wisdom combine according to the Divine Law of Being, can the fulness and completeness of life be fully attained, and the Kingdom of God be realized on earth as it is in Heaven.

Chapter VI
CHILDREN AND EDUCATION



CHILDREN AND EDUCATION

MUCH might be said concerning the rights of children previous to their birth, and of how necessary to their well-being it is that harmony should have existed between father and mother before the birth, but this would constitute a chapter in itself, and the purpose of the present chapter is to discuss the rights and needs of the child after birth, and not only the child, but the boy and the girl all through the adolescent period.

Involved or potential in the life of the child is the measure of a perfect man or woman; every power and every possibility is latent in the little life whose body and soul epitomize the physical and spiritual universe. The child, before being born into the world, recapitulated practically all that had taken place in physical creation from the proto-

plasm to the child, and after birth the child continues to recapitulate all the mental history of the past before he attains to manhood, and then presses on to still greater development, so that with each succeeding generation the grand body of humanity is carried a little further in its onward evolution.

It is of importance that men and women should not only have knowledge of the law of evolution, but should be able consciously to cooperate with it, thereby attaining the greatest results in the shortest possible time.

I believe that far more can be accomplished in any given course of action when the beginning takes place in early childhood. The mind of the child is more plastic and receives impressions far more readily than the mind of an adult, because the impressions of early childhood are more vivid and lasting than those that come later in life.

While we must always see that the child is an immortal soul with potential powers and possibilities, nevertheless it is essential that we understand that there are many

stages in its development, and we should know the meaning and the object of each stage in order better to equip the child to cope with each succeeding phase in life. In the first place, the child requires the freedom of a young animal, in order that it may lay the foundation of a strong, physical life, plenty of air, plenty of nourishment, plenty of sleep, and his limbs and body free from bandages of every kind that in any way tend to hamper or hinder physical action. If the child is largely committed to the care of a nurse, then a person of a bright, happy, wholesome disposition should be selected—one who loves children and is thoroughly attentive to their needs. A nurse who, while thoughtful and careful, is neither anxious nor worried, is more likely to have evenness of disposition and a fair amount of intelligence and mental poise. While the child has not developed thought or reason, it has almost from birth the power to feel the harmonious or inharmonious thoughts and feelings of others, and it is of the utmost importance

that the little one should be surrounded by a kindly and harmonious, as well as healthy, bright and courageous atmosphere. Love is as necessary to a child's health and strength as food or drink. Many children pass out of life because of the lack of it. If fathers and mothers would only realize their responsibilities and duties toward their children, there would be no such thing as bringing children up in a careless, haphazard way. Perhaps two-thirds of all the children who pass out of the world do so because of the want of proper care—actual failure on the part of the parents to surround the child with a healthy, life-giving atmosphere. Crying, irritability and unrest on the part of the child, show that the thought-atmosphere about it is not what it should be, and the remedy is not soothing syrup or any other material thing, but a change of mental attitude on the part of those who are taking care of the child.

Discord between father and mother is one of the prolific causes of a child's mental

and physical unrest. If the mother is worried and anxious, the child becomes restless and fretful. It is just as necessary that the mental atmosphere should be harmonious as that the physical atmosphere should be kept pure. People often go out of the way to do physical things that they hope will prove beneficial to their children, while they neglect the more essential mental conditions necessary to their welfare. It is little short of a sin against the child to disorder its stomach or to stupefy its physical and mental activities by giving it medicines. The normal child repudiates the taking of drugs. There is something intuitive in the child that resents such methods of treatment, and when persisted in they make the child only more discordant mentally, and more disturbed physically. Because of such conditions parents often punish little children in order to make them good. The punishment, if any, should fall on those taking care of the little one, rather than on the child, who is only reflecting the inharmonious conditions of oth-

ers. If patience and gentleness are virtues to be practised, then there is no one place in life where they need to be used to so great a degree as in the care of little children. The rocking chair or the cradle, while they may succeed in putting the child to sleep, are by no means as good as the soothing lullaby from a loving, gentle voice. One of the sweetest things to be seen in life is the mother singing her child to sleep, and it is no stretch of the imagination to think that the child has a peaceful and more restful sleep because of it. Mothers who delegate the care of their children to others, are not only taking risks, but they are losing something that can come only through close association with their children. The little child calls out the love, tenderness and gentleness that are resident in the soul of the mother, so that these qualities make themselves felt not only in the child but affect to some degree every one else.

Fathers and mothers receive from children quite as much as they are able to give

to them. When the father has been absent from home, and returns, perhaps tired from his day's work, he may feel inclined to take his rest in reading, or some other recreation, rather than in devoting a part of his time to the child. But if entire change of mind gives rest, then he can best get such change by giving his loving attention to the child. He will find that his worries and anxieties pass away, and he will then be better fitted for his night's rest.

The child will also profit, for children in their development need the father's element in their lives next to that of the mother's, so that the interest taken by the father in his children is productive of good to himself and to his children. In the bringing-up of children, parents cannot be too careful. When the time comes that they begin to ask questions, some parents become impatient and turn them aside by giving unsatisfactory answers, or no answers at all. For a little let us consider just what we are dealing with. The child is an immortal soul, with mind to

think and body to act. The thought impressions that a little girl or boy receives are of lasting character, and will have much to do in the future in shaping their lives. If there ever was a time for using wisdom, surely this is the time. The boy or girl is just beginning to learn something about life. Everything is new and strange and fills the little minds with interest. Nothing should be done to discourage such interest, but much may be done in directing it. Answer questions in the simplest and in the most truthful way, so that at an early age the child may learn to understand in a true way. Some parents make a mistake in telling their children all kinds of imaginary or untruthful stories, and when children find they have been deceived, they lose to a degree the confidence which they at first placed so implicitly in their parents.

You can best instil truth in the mind of a boy or girl through telling truth only. What they see and hear from their elders, is what they are going to try to express themselves—example, therefore, is going to have its

lasting effect upon their lives. Everything parents would want their children to be or to do when they grow to manhood or womanhood, let them lay the foundation for in childhood. Parents should never expect their children to be or do anything that they are not trying to be or do themselves. Every quality we admire in grown-up people we should try, little by little, to inculcate in the minds of children. No one should ever try to break a child's will. Will is an evidence of power and should be cultivated rather than repressed. Suppress or destroy that will in childhood; and you have taken away the independence and self-reliance of character necessary in the future man or woman. Try to direct, but not to control or compel.

When the rights of children are respected, they will learn to respect the rights of others. The overbearing father is reflected in the overbearing son. Boys should be taught at a very early age to respect the rights of their sisters; they should also be imprest with

the thought that their sisters are in every respect their equals; and when they grow to manhood, they will have no desire to domineer over their wives. I believe it to be the part of wisdom for boys and girls to mingle, so that they may at an early age come to understand each other better. Girls exert a refining influence upon boys, and boys impart something of self-reliance and independence to girls. In other words they are mutually beneficial. A boy who has been brought up with girls can much better understand their feelings and point of view than the boy who has had no such association. Early education in that direction will have its decided effect in after life. Kindness and consideration for the rights of others should be impressed upon the minds of boys and girls. It should also be shown them that they can never profit at the expense of any one else and hope to be happy through so doing; that selfishness in them serves to call out only selfishness in their friends, making both unhappy. At the beginning parents should

have only one way for their children—the right way. If you add the wrong way, you will get the child's mind confused.

For instance: a short time ago I was visiting at the home of some friends who had an interesting little boy, six or seven years old. One day while out in the park with his mother, in working off an excess of physical vitality, he was not as obedient to her wishes as she thought necessary; and so at the dinner table that night, she told his father that he had been a naughty boy, and the child was reprimanded rather severely. A few days afterward the mother and boy were out in the park again, but this day he was everything she could wish him to be. That night at the dinner table, every once in a while he would look at his mother in a questioning way. Finally observing it, she said: "Well, my boy, what is it?" The little fellow said: "Mother, haven't I been a good boy to-day?" "Yes, my son, a very good boy. Why do you ask me?" "Oh," he said, "because you told father how bad I was the other day,

and I thought it was only fair you should tell him how good I have been to-day."

I believe in this case that the boy had a much clearer idea of the true way than the mother; that if we are going to dwell on one side of a child's conduct, it should be on the good side. Therefore, when your children are doing things in a misdirected way, do not tell them that they are wrong, but rather show them the right way. Cease all fault-finding and unkind criticism of children. Help them to help themselves, keep the house a bright and happy one, so that they will carry memories of it into the after life; encourage them in all kinds of innocent plays and games, for they act not only as a recreation to the mind, but often serve to stimulate new thought, but in this, as in all things, inculcate the thought of temperance, to be temperate in all things, that extremes of every kind tend to destroy the health and happiness of life.

Remember that there is nothing automatic about a child; that each child has his own in-

dividuality; that, even in the same family, no two are alike, and it is necessary in the bringing up of children that each child should be made a special study, so that one may understand all its different needs.

To emphasize this fact, I append a little story written by the young lady to whom the following circumstance occurred in childhood:

“Among many pleasant recollections of my very little girlhood there is one of a different kind that never recurs to my mind, even to this day, without bringing a sharp pain along with it, and in order to save other little girls from some kindred experience, I will tell it here, so that grown folks may understand how careful they should be not inadvertently to hurt the feelings of a child and cause untold suffering.

“My first eight years were spent in Stageland, and I was very happy playing a number of parts, travelling about the country, seeing many cities, much petted by all the people in the various companies in which we

played, tenderly cared for by my mother and aunt, and absorbed in my own little fancies.

“My greatest passion was for my dolls, and it pleased me to play that I was the mother of a rather large family. From among the photographs of popular actors printed in the newspapers and magazines, I chose one that particularly appealed to me for my husband, and conceived from that day a game that was my special delight for many months. It was an imaginary correspondence between myself and my husband. During our tedious railroad journeys, I would amuse myself writing long letters, which were supposed to come from him, for he was playing in another company and so separated from me. I soon came to enjoy this pastime almost as much as playing with my dolls, and thought no one knew anything at all about these letters. But I was mistaken. My mother and aunt, having once discovered their existence, had been collecting them for some time and turning them over to our manager, whose business it was

to procure as much advertising as possible for the 'child actress' of the company.

"Well, my happy letter-writing days soon after came to an end. One morning during the first week of our engagement in New York, my aunt called me to her bed to read an article in the daily paper that she thought would please me. I quickly glanced through the first paragraphs of elaborate praise of my small self as an actress, with but slight interest; but in a moment my cheeks flamed with anger and indignation as my eye fell upon—my most precious letter from the husband who had become as great a reality to me as my dolls!

"There it was, in glaring, unmistakable black and white—printed in a New York newspaper which would that morning be read by thousands, who would laugh at me! I did not realize that they would laugh indulgently, kindly, and that my own dear people had merely wished to show off what seemed to them very cunning in me. I only felt that I had been imposed upon, humili-

ated, that my dignity had been wounded by making public a thing that to me was sacred. My voice was so choked with tears of resentment that I could not even speak a word. All I could do was to crawl under the bed, turn my face to the wall, and there cry and cry for hours—I don't know how long. I only remember that nothing on earth could induce me to come out and show my face. I would not speak—I would not eat. I lay there, weeping and nursing my wrath, all day, and that night my little understudy had to be called upon to play my part, for, had my life depended upon it, I do not believe I could have stood up before a houseful of people who had that morning read my letter. It was only when my mother and aunt had gone to the theater, and my grandmother at home pretended not to notice me, that I crept out of my hiding-place, undressed myself and went to bed and to sleep, tired out from the day's emotions."

The above illustrates how true it is that some children are more sensitive than others,

and that the more sensitive a child is, much more care is needed to direct the sensitive nature aright. No one should ever display anger toward a child, or even in the presence of a child. Irritability, too, should be avoided. Call out in every way possible the love nature of a child, and you will do far more in helping to shape its life aright than you could possibly do through any amount of scolding or fault-finding.

Begin early in life to cultivate the love of the beautiful in the mind of the child. Call its attention to each beautiful thing; point out to him what constitutes the beauty of each object; dwell on the beauty of form and color in flowers, the beauty of plumage and the songs of birds, the wonder of color in sunrise and sunset, the beauty of landscape and ocean. Some children will take readily to such instruction, others will not display the same amount of interest, but one should continue until such interest is firmly established.

Children should be taught to respect the

rights of other children, and not only this, but the rights of birds and animals; that they should be kind and gentle with every living thing, and that giving pain to any living thing, whether it be person or animal, will react upon themselves. In a little while they will be so imprest by the truth of this, that when they grow up, boys will not be found throwing stones at birds or robbing birds' nests, or doing anything which would bring pain or distress to any living thing. Step by step lead the child to a knowledge of the oneness of all life; how that everything and every person is related to everything and every other person in the great universe; that everything constitutes a part of the whole, and that that which works for the good of any part, must of necessity bring good to all.

With children always dwell upon the affirmative side of life, the real side, and in later life they will not be retarded by negative ways of thinking and doing. Avoid everything in the nature of false sympathy

with a child, but always try to help him to help himself; teach him that his little trials and troubles should only go to make him stronger and better because of them; that the birds, the plants and the flowers do not always have bright, sunshiny weather, but that at times it is stormy and cloudy, and so they make the best of it, and how children should learn to do the same as their little brothers and sisters in the plant and animal world.

Children have to work off a surplus amount of animal energy, and it is only natural that they should give expression to it through more or less noise. Sometimes it may be distracting to older people, but it is possible to look at it in such a way that we shall no longer be disturbed by it. If we see it is necessary to their lives, and that it is an expression of the energy within them, that it is far better they should express themselves than be suppressed, we should be better able to overcome any feeling of irritation or annoyance, knowing that it is for the real good of the child. But even in this

the parents can direct the mind to overcome anything of a disagreeable nature, still leaving children free to give full expression to all the energy that is within them.

Children should be taught cleanliness. The relation between their minds and bodies should be distinctly pointed out; that the body is a habitation for their minds and souls, and that the body should be kept clean and well and strong, and that they themselves have very much to do with that. All their clean, healthy thoughts will make them want to keep the body clean, and the body can fitly represent their lives only when it is strong and whole, and that strength and health come to them through their own brightness and hopefulness, their own kindness and gentleness, through thinking and feeling about themselves as they would like to be. In a little time their bodies will respond to the way their little hearts and minds feel and think. Show them that their bodies are in their own care, and that they can make them just what they will to make

them, through right feeling and through right thinking.

As a general thing, boys get nearly all the out-door exercise necessary, but the same cannot be said of girls who need physical exercise quite as much as do boys. An ambitious girl will often study so hard that she may neglect altogether to take needful physical exercise, and before her education is finished there is a mental and physical breakdown. With a little thought and attention on the part of her parents or teachers, this might have been avoided. Quite often when such a breakdown occurs, the girl never recovers her mental and physical vigor, and her whole after life may be saddened by what might easily have been prevented through a little thoughtfulness on the part of others. Keep boys and girls as young and as bright and happy as you can. See that they get physical exercise, and plenty of it. Overwork, either mental or physical, retards their growth or development.

Work, however, is necessary to their well-

being, and careful thought should be given to this subject. When it is found that a boy or girl has a preference or enjoys doing a certain kind of work, then it is better to cultivate that which either likes best, because it is true of young people as well as of grown-up people, that the thing they like best to do, they can usually do in the best way. Parents often make plans for their children contrary to their wishes, and when they grow to manhood or womanhood they find the work chosen for them is in no way suited to them. A better way is to watch tendencies and seek to direct rather than to compel. Encourage by approbation every talent you see in your boy or girl. In whatever way you can help them to use their own minds in thinking and in developing the imagination, do so.

Always aid them in selecting their reading. Avoid all trashy, sensational books, or goody-goody books. Either extreme will cause unbalanced thinking. Nine-tenths of children's books at the present time are un-

fit for the child's mind, as they give false ideas of life and serve to create abnormal traits. In giving attention to the physical food for our children, we should consider its wholesomeness, as to whether it is going to make for the upbuilding of the body. We should be even more careful in feeding the minds of our children, and see that what we give them is thoroughly wholesome and creative. Good habits are easier to establish in youth than at any other time, and a habit once established in childhood and youth is likely to continue throughout life.

During the adolescent period boys and girls pass through many moods; very often they are found doing things that seem unaccountable and are frequently punished by their parents or teachers. If their parents or teachers could understand that they are rehearsing the history of the past, living over experiences that have been lived ages ago, they would be more tolerant and less severe in their punishment or criticism. It is my firm opinion that, when any kind of

criminal traits are discovered in boys or girls during the period of adolescence, greater care and attention should be given in order to help them through this most critical period of all periods in life, and I believe that if this were done, they would eventually become good men and women, that jails and prisons act to perpetuate the wrong conditions and never to overcome them—there should be no punishment, everything done should be of a reformatory nature. If this course were followed in life, in a few years our jails and workhouses would be no longer required. Man is essentially a religious being, and he should give thought to the religious training of children. I do not mean this in a narrow or sectarian sense, but every girl and boy should be taught to realize the soul-side of being, that part which feels, because from this inner life must come everything that is to bring health, happiness and success. Show them that life works from its center out to its circumference; that within them is resident the spirit of God, and this

spirit of God is the moving power in their whole lives, that the highest manifestation of which they can be conscious is love, and that love brings them into unity or oneness with all life, and that kindness and gentleness are true expressions of love, that the more they cultivate the spirit of love, the more good they are going to be able to accomplish, that self-expression is the great law of life, and one can have perfect self-expression only through the use of the very highest power that is in one and that in doing this, the true joy and happiness of life will be best realized.

Tell them that love casts out every fear; that when they have love in their hearts there is no room for fear to enter. Every boy and girl should know that the Kingdom of God is within, that knowledge of it will come through love, joy, faith, hope and courage, and that the development of these qualities will make them better fitted to become strong, true men and women. Show them that prayer or true desire is a means of

attracting to them everything necessary to their well-being; explain to them that we live in a world of cause and effect and that we make the causes, but we reap the effects, and if we do not wish anything that will injure or make us unhappy we must not set in motion a cause that is going to bring an undesirable effect, because whatever we do to others sooner or later some one will do to us. Boys and girls should be taught that concentration of mind is required in all their work, so that whatever they do may be done in the easiest, best and quickest way; tell them, when they allow their minds to wander from their work, that they are dissipating energy and only doing their work in an indifferent way. Impress upon their minds the necessity of right thinking, and that what they feel and think is that which they become; that each person is an expression of all he has felt and thought and done, and that everyone has the power within himself to direct and control his own life.

Ordinarily fathers and mothers pay far

more attention to the future life of boys than they do to that of girls. A boy's career is thought out and planned; but little plan enters the mind of the parents for girls. This is not as it should be. A girl requires a knowledge to fit her for the world and for her duties in the world quite as much as a boy, and if parents fail in doing their duty by their girls, and afterwards have them turn out different from what they hoped and expected, they are to a great degree responsible. The prevailing notion is that a boy is going to grow up and do something worth while in the world, but the common thought is that when a girl grows up, she gets married and loses her identity, and this is really what happens with nine girls out of ten. There is no question but that the majority of girls will get married, and so will the majority of boys, and why should not the girl receive the same opportunities that the boy does? It is just as necessary that a girl should be able to take care of herself as a boy; in one way it is more necessary, be-

cause it tends to the development of character, of independence and self-reliance which boys usually bring into the world with them, not because they are in any way superior beings, but rather because in past generations the development of women had been neglected.

Every girl should have some occupation for which she is thoroughly fitted; it will not be necessary then for her to take up with the first man who comes along and is able to provide her with a home, but she can take time and use her own good judgment, and there will be less likelihood of an unhappy marriage. Furthermore, having the same advantages with her brothers is going to make her take a more vital interest in everything, and she will be better fitted to bring up children. She will understand the needs and requirements of both boys and girls. Her intellectual development will tend to make her a real companion to her husband, not a mere housekeeper, altho her practical education should have endowed her with a bet-

ter knowledge in the ways of housekeeping. Mutual respect and cooperation should go hand in hand with love. No man should feel that he is far superior to his wife. When a man has that feeling toward any woman, it is not right or just that he should marry her—because what he thinks and feels will impress her. True marriage is oneness of soul and mind and body. It stands to reason that there must be law in real marriage as in anything else, and when this law is known and obeyed, perfect harmony must be the result. I do not mean that the woman shall be like the man or the man like the woman, but that each shall complement the other in order to bring about the fulness and completeness of marriage. From such marriages will come a new race of strong, whole, harmonious men and women.

The time is not far distant when as much attention will be given to human development as to vegetable and animal development. When haphazard ways and methods are for ever discarded and life is lived in a

lawful, orderly way, when such living comes, then also will come true expression; in other words, when we have found our souls we shall begin to express more of the beauty and glory of the Kingdom of God that is within us. Life will take on a new meaning; old things will pass away; all will become new, and man will enter into the inheritance that was intended for him from the beginning. Instead of being subject to the world and the things of the world, he will make all things subject to himself. Everyone has it within his power to hasten the coming of this new age. Through consciously trying to understand life's laws and consciously adjusting himself to them, life will become what he wills it to become, because his will will be at one with the Divine plan.

The present generation may lay a strong and firm foundation for generations to come. Thoughtful care, the loving help, the kind direction for the little children and the boys and girls will prove the best investment that

any adult can make in this life. Crude though our efforts may be toward a higher and better civilization, nevertheless each effort will bring its own reward, and the generation yet to come may rise up and call us blessed for what we have done in laying the foundation for a new order of things; a new world wherein righteousness shall prevail.

Chapter VII

LIFE AND ITS FULFILMENT

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COMPARATIVELY few men or women have any true conception of the latent or potential powers and possibilities within them. If they had such realizing sense, the world would take a stride in its evolution far surpassing anything that has ever occurred in the past. A retrospective view of the nineteenth century would show that much more was accomplished in the last hundred years, in nearly every department of life, than for many hundreds of years previous and consequently, since we are progressing faster than ever, the next hundred years should produce greater developments than all the accumulated past. We are only in the spring-time of a new cycle of development, a development which will concern itself first with man's inner life, that is to say with the un-

folding of his mental, psychic and spiritual power. It may well be that the next hundred years of human progress will show man as victor over disease and pain; will show him as master of his own physical organism. Crime, and punishment for crime, will be things of the past, and poverty should be unknown. Even now the civilized world is making history at a pace never before known. Consider the many changes have taken place in a comparatively few months' time, making for greater freedom of the race in countries like Russia, Turkey, Persia and Portugal. Even to predict such changes would have been considered preposterous a few years ago. Unrest prevails the world over and no one can tell what a day or a week may bring forth.

In the economic world England seems to be in the van. An effort is being put forth there to ameliorate the conditions of the working classes, such as perhaps no other large country has undertaken to the same degree. There are many signs that other coun-

tries are awakening to a new life, for unrest and disorder often foreshadow a new order of things. It does not, however, necessarily follow that such changes should come through revolution as in the past, but rather through conscious knowledge of the action of eternal law and conscious cooperation on the part of individuals who are now able to perceive the action of such law. Ideals rule the world; ideals are more powerful by far than any physical revolution. The great changes that will take place in the years to come will result from "living ideals," I mean ideals that are lived by people on this earth; their influence will be mightier than the sword. To some it might seem that the time was short, but thousands of wonderful things will take place in the next century of time that few men as yet have dreamed of. Our grandfathers could not have even dreamed of the things that have taken place in the last fifty years.

The world of religion, philosophy and science is as yet in its infancy and, tho granting

that much has been accomplished, there is yet an infinity of things to do and things to become. We are only in the first process now of becoming, of doing. Why is all this going to take place? Simply because man is only awakening to a knowledge of his power and possibilities. He is coming into conscious realization of what, heretofore, he was able to perceive in only a dim, uncertain way. In the past, anticipations of the future, and a heaven to come, caused him to think of this earth as a vale of sorrows and tears.

* Now he is coming to know that he makes his own heaven and hell and that both his heaven and hell are states of consciousness which cause him either to be related to his environment in a strong, harmonious way, or in a weak, discordant one. His mind was so divided in the past between God and the devil, between life and death, between righteousness and sin, between health and disease, that at one time he was thinking and acting something of his God-life, and at another time something of the life of his

“devil.” He seemed to himself to be dual in his nature, part good and part evil, or part God and part devil, torn by conflicting desires and emotions, at times expressing health, at times expressing disease, at times his mind buoyed up by faith and hope, at times cast down by doubt and fear, and the battle between the two ever unceasingly going on. The new way shows him that God and His creation are all, that each thing and each person is a part of a universal whole, that, as each part is related harmoniously to the whole, through and by the consciousness that is within it, it becomes at one or in harmony with the whole. This is the Law of the Spirit of Life. This is the knowledge which frees us from sin and death. We are one with all power. Power has been given us to overcome, and to him that overcometh, comes the consciousness of his oneness with God. “He that overcometh shall be my son and I shall be his God.” Man realizes the necessity for a heaven and he is consciously beginning the building of it on earth.

In Genesis we are told of a past when there were giants on earth, but the greater giants are yet to come. The world has had its inspired giants: the Krishna—the Buddha—the Christ, in the spiritual realization; the Raphaël, the Michæl Angelo and the Millet in the realm of Art; the Beethoven, the Mozart and the Wagner in Music; the Shakespeare, the Dante, the Gœthe in letters; the Galileo, the Newton, the Herschel in astronomy. We might go on enumerating the giants of other days, but the world shall yet know a race of giants to come who will think of themselves as only a very few of the giants of the past have done, as sons of God, having power on earth, knowledge to understand the universal will and power to use it, living representatives of God on earth. It is only the man who thinks of himself as divine in origin that is going to be able to measure up to the stature of a perfect man.

The prophets, the giants of old, came when the world was as yet enveloped in darkness; their light shone upon a darkness which

could neither see nor appreciate the light, yet through all the ages man has been struggling and reaching for the light, and now the morning is at hand, and there is coming not only an appreciation of all that was good and true in the past, but an intense longing to enter into the deeper knowledge of the everlasting present. Desire is the keynote of knowledge. When people hunger and thirst, they shall be filled. Externals no longer satisfy. The real science of life has to do with living souls, not external forms. If man epitomizes all of life, then man becomes the greatest study of all. A study of self is going to unlock every mystery and bring into use all latent power. "He called them Gods unto whom the Word of God came." The inner word is in every life; when we seek for it the revelation of it comes to mind. Through such revelation man's outer life, mental and physical, becomes perfected. The whole man, the complete man, appears—not that which is partial, but that which is whole and complete. This alone fulfils the re-

quirements of God's law that calls for perfection in everything, from the tiniest atom to the greatest sun.

Out of the fulness of knowledge and power man will give to his world, that which will make the desert blossom as the rose; new fruits and new flowers and everything necessary to man's outer life will the earth give back to man, a mutual giving, a mutual receiving. All nature will mirror forth the perfection, the wonder and the beauty of man's inner life. If our eyes were not closed, if our ears were not dull, we should already see the evidence on every side of the dawning of a new day. To-day we stand between the dead, dark past and the bright living future. We are holding to the past only through the action of our own sub-conscious minds, wherein we have written all we have ever lived, all we have ever seen or done, all that we have felt or thought. And the battle is not between principalities and powers, but an effort on the part of the conscious mind to assert itself to over-rule any

of the unreal or partial things which come trooping up from the sub-conscious mind of the past.

Let us know, that the sub-conscious mind is man's Book of Life; that in the earlier stages of his evolution, his understanding being limited, he was able to perceive in only an incomplete or partial way. He was ruled to a marked degree by his sense-nature. Thought and reason played only a minor part in his life, and even later, when he had come to think and reason on life and its varied problems, he was still dominated by his external world. Circumstances controlled his actions; there was no real adjustment to environment; there was a constant warfare going on between his desires and habits in the past and the new desires wherewith he was trying to establish new habits. All the past had been necessary; each step taken on the way of life from the elemental man up, was a step as needful to the development of life as any step to come. But we must remember that from first to

last it is a question of consciousness, and that the new consciousness was not able to perceive that the old consciousness had been good in its place; but looked upon it rather as a thing of evil instead of a necessary stage in growth, and so there was warring and clashing of interests as between the old and the new.

In a larger way we might look out on the world and see that the whole conflict going on between men is one of new thoughts and ideals. Old ways and means stand convicted in the light of new ideals. Man is ever dying to the old and living to the new. In the time to come there will be no clash or warfare as between the past and present, as between the old and the new. The old ideal in the light of the newer thought will be shown clearly to the mind as some thing that, while necessary for a time to make way for the coming of the newer ideal, will not enter life as a disturbing factor, but like a shadow, when one is pressing steadfastly to the light, it will be left behind, to be seen or remem-

bered no more for ever. Man in his consciousness of the present time is engaged in a warfare between his conscious thought and the feeling of the present, and the sub-conscious life of the past. The true adjustment of the conscious to the sub-conscious has not yet taken place, and man is engaged in much the same kind of a battle as Don Quixote, believing that he has real battles to fight, when they are all imaginary battles of his own making. The sub-conscious mind is filled with doubts and fears; it is filled with battles and defeats; it is filled with animosities and hates; it is filled with selfishness and greed; it is filled with disease and death. Every true thought and feeling that has registered itself in the sub-conscious mind, lives in the mind to overcome the unreal, to bring victory out of defeat, to bring joy out of sorrow, to bring health out of disease, to bring eternal life out of death.

In the near future the time must come when real thoughts and feelings, living as sub-conscious realities, shall outweigh all the

unreal, all the imaginary, all the partial thoughts and feelings, when the sub-conscious, instead of giving back to the conscious mind its thoughts of good and evil, its partial and immature thought, shall give back positive thoughts of life and action that will keep the mind from being divided in its service of two masters, and make it single to a service of mental and physical upbuilding. When the eye is single, the whole body shall be filled with light. Some time we shall all come to know that every phase of life, whether we call it good or evil, has been an inner effort for outer expression. Everything that we call good is really an uninterrupted flow of life and intelligence from the center to the circumference of man's being. All that we call evil is this same life-energy that in its outflow meets with opposition. But every obstacle in life will be overcome, circumstances will be controlled, and apparently adverse environments, through proper adjustment, made not only harmonious, but advantageous.

In the new way of life, one must learn to appreciate work at its true value. We cannot think ourselves into the Kingdom of God. The Kingdom of God is taken by violence; perhaps the word "violence" does not express the true meaning, but it certainly makes it plain that this kingdom does not come to us, that we must go to it and work for it, through a constant, persistent desire and effort. In fact, a never-ceasing effort must be made until the goal of our desire is attained. Power comes only through the use of power; increased intelligence only through the use of mind. When we think of the great universe in which we live, we realize that there is always a ceaseless action and an undying effort to express. We are just as necessary to the world as the world is to us; we should therefore give it not only our highest thought, but our best action; in other words, we should try to live our lives for all they are worth. The progress attained through taking this course will show in an ever-increasing way.

A man should rejoice in the work of his own mind and hands, rejoice because in the doing of that work he is giving a more complete expression of his own life; rejoice because his work is going to benefit his fellow men. Work should always be filled with a sense of uplift and satisfaction. The man who shirks the work and the duties of life, by so doing destroys the very integrity of his own life. Every one should work to his full capacity. Doing this to-day, on the morrow each would find his capacity increased to do greater and better work. It is not our work that makes us tired and devitalized, but rather the way in which we do it. If we allow our minds to become careless or thoughtless in our work, we are going to dissipate the energy or vitality necessary for it, and we shall express in an imperfect way that which should have been a perfect production. We become wearied, and the time drags, whereas, if our thoughts were thoroughly centered on what we were doing, the time would pass quickly and neither mind nor

body would be wearied in the doing. Put the best thought into everything you do. Put the best workmanship into every expression of your hands. Live up to your highest prerogative and there will be an ever increasing gain, as a reward of true thought and action. If one desires to attain real power in life, one must follow this course; if one desires real happiness, one will acquire it in this way. All things are ours, but we must lay hold on them and make them ours. Through work we are giving an equivalent for everything we receive.

We enter into the real possessions of life only as we pay the price. The law of reciprocity acts throughout all life—a mutual giving and receiving; according to what we give, so shall we receive. The truly great man is the one who gives from his soul, love, faith and hope to brighten and uplift, to aid in calling out these same qualities in the lives of others; who gives of his mentality in strong, positive, creative thought; who images or idealizes in mind what man and his

world needs most, and who then goes to work to give outer expression to his inner feelings, his thoughts, his ideals. Such a man becomes an inspiration to his fellow-men; making life, not only better but easier for every one to live, and after he has passed away from this plane of action, his feelings, his thoughts, his ideals, all continue to live and grow in an unending way, constantly making for the betterment of mankind. The reason for this is that he sets up in his own life an eternal vibration, or a vibration making for a consciousness of eternal life.

When we come to understand the great law of vibration, we shall know that it is possible for one who understands the laws of life, to set up a rate of vibration, through his inmost feeling and his highest thought, which shall become etheric in its actions, uniting with the great etheric vibrations of the universe and becoming one with them. Such vibrations instead of growing less or dying out, as do atmospheric vibrations, draw added power, becoming more and more ef-

fective, as the mind of the world becomes more sympathetically attuned to them; generation after generation, their influence is an ever increasing one for good. One may therefore be said to exert a far greater influence in the world than when one was here in person. Love is the greatest vibratory force in the Universe; faith and hope are radiations from the Heart of Love. He who lives in the Spirit of Love, lives in God and God lives in him. He has entered into and become one with Universal Life and Intelligence. He is a high priest after the order of Melchisedek, without beginning or ending of days, with power to lay down or take up his body at will.

Unto this end must all come; unto this fulness must all attain, but each in his own order; each in the fulness of time, or better might I say—each in a conscious realization of his sonship to God. The way of life is an ever ascending one that reaches from earth to Heaven, from humanity to Divinity. All along the way, from the lowest valley to

the highest mountain peak, will be found life's wayfarers, but the one who stands on the mountain peak, started life in the deepest valley, and the one who is in the deepest valley shall yet ascend the mountain heights, for life is ever onward and upward. From one height attained or realized another discloses itself, and so man goes from glory to glory in an ever-ascending octave of being.

THE END

